

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



Sr Walter Parker
Baronet of Ratton.

Digitized by Google

ENGLISH LIBRARY
UNIVERSITY OF OXFORD

XBP / Vol. 8

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

MEMOIRS
OF
LITERATURE.
VOL. VIII.

Digitized by Google

Digitized by Google

MEMOIRS
OF
LITERATURE.

CONTAINING

A large ACCOUNT of many Valuable BOOKS,

LETTERS and DISSERTATIONS Upon ſeveral Subjects,

Miſcellaneous OBSERVATIONS, &c.

VOL. VIII.

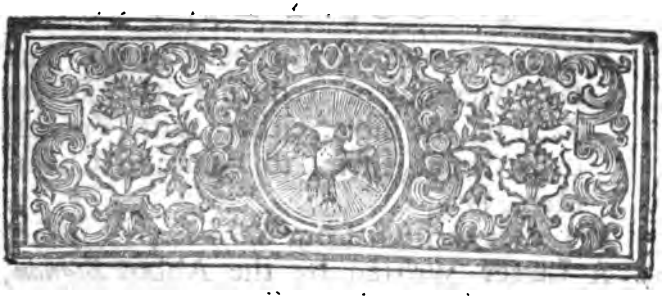
The SECOND EDITION *Reviſed and Corrected.*

LONDON:

Sold by R. KNAPLOCK, at the *Biſhop's-Head* in St. *Paul's* Church-yard; and P. VAILLANT, in the *Strand*. M. DCC XXII.

Digitized by Google

Digitized by Google



A TABLE OF THE CONTENTS OF THE Eighth VOLUME.

AN Enquiry into the Nature and Place of Hell, *Page* 1.

An Anſwer to this Queſtion: *Whether the Bath is an effectual remedy for the Cure of many diſeaſes of the* Spaniards, *p.* 8.

Digitized by Google

The CONTENTS.

A Letter concerning a new, ready and safe Method of reducing the *Hebrew* Text of the Bible, either with Vowels, or without them, to common Characters, *&c.* *p.* 17.

A Letter written from *Surinam*, *p.* 20.

A Letter written by the Abbot *Bignon*, concerning the *Chinese* Language, *p.* 22.

The History of the Church and the World, from the Creation to the Deluge. By Don *Gabriel Alvarez* of *Toledo*, *p.* 26.

An Account of the Life and Writings of Mr. *Simon*, *p.* 28.

A Method to learn History; *&c.* By Mr. *Langlet du Fresnoy*, *p.* 34.

The new Law of Fluids: Or, a Discourse concerning the Ascent of Liquors, in exact Geometrical Figures, between two nearly contiguous Surfaces, &c. By Mr. *Ditton*, *p.* 46.

A Project of a Collection of Medals. By Father *Banduri*, *p.* 47.

Stamps representing the several Nations of the *Levant*, *p.* 49.

The *Iliad*, a Poem. With a Discourse upon *Homer*: By Mr. *de la Motte*, *p.* 54.

Mr. *Bayle*'s Letters, *p.* 74.

Digitized by Google

The CONTENTS.

A Commentary upon the Prophet *Iſaiah*. By Mr. *Lowth*, p. 82.
The Natural Hiſtory of the Earth, illuſtrated and enlarged by the Author Dr. *Woodward*. With a Vindication of the ſame, particularly againſt the late Objections of Dr. *Camerarius*, p. 90.
The Eccleſiaſtical Hiſtory of *Great-Britain*. By Mr. *Collier*, p. 113.
Several Diſcoveries concerning the Mechaniſm of the Muſcles. By Mr. *Muys*, p. 135.
Obſervations concerning the Inhabitants of *Eſthonia*, p. 137.
Obſervations concerning the Inhabitants of the Iſle of *Minorca*, p. 139.
A further Account of Mr. *Collier*'s Eccleſiaſtical Hiſtory of *Great-Britain*, p. 142.
A Catalogue of the Curioſities lodged in the Cabinet of the King of *Denmark* p. 164.
Nouvelle Bibliotheque choiſie. By Mr. *Simon*, p. 165
A further Account of Mr. *Chamberlayne*'s Catalogue of Verſions of the Lord's Prayer in different Languages, p. 195.
The pretended Authority of the Clementine Conſtitutions, *confuted by their inconſiſtency with the inſpired Writings of the Old and New Teſtaments*. By Dr. *Smalbroke*, p. 200.

An

Digitized by Google

The CONTENTS.

An Account of a Diſpute lately ſtarted in *France* concerning this Queſtion: *Whether* Eraſmus *was a good Catholick*, *p.* 207.

A Commentary upon the New Teſtament. By Madam *Guion*, *p.* 212.

The Apologeticks of *Athenagoras* for the Chriſtian Religion, and the truth of the Reſurrection, tranſlated into *Engliſh*, by Dr. *Humphreys*, to which he has added two Diſſertations, *p.* 215.

A Geographical Deſcription of *Paleſtine*. By *Hadrian Reland*, *p.* 228.

An Account of *Switzerland*. By Mr. *Stanyan*- *p.* 231.

Acta Literaria, &c. *p.* 246

A Commentary upon *Eccleſiaſticus*. By Father *Calmet*, *p.* 247.

Catalogues of Plants, drawn up by Mr. *Petiver*, *p.* 247.

A further Account of *Athenagoras*'s Apologeticks, *&c.* *p.* 257.

A Treatiſe of Architecture, *&c.* By *Seb. le Clerc*, a Roman Knight, *p.* 276.

A larger Account of the People called *Wenden* in *Germany*. In a Letter written from *Berlin* to *John Chamberlayne*, Eſq; by Dr. *Jablonski*, *p.* 279.

A Letter of Dr. *Le Brun*, concerning a monſtrous Child born at *Avignon*, *p.* 284.

An

Digitized by Google

The CONTENTS

An Account of the Memoirs of the *Royal Academy of Sciences* for the Year 1711. *p.* 288.

The *Engliſh Hiſtorical Library*. By the Lord Biſhop of *Carliſle*, *p.* 298.

A Letter written by Dr. *Peter du Moullin* to Dr. *Durell*, *p.* 301.

An Explication of ſeveral ancient Stones, wherein the Head of *Socrates* has been engraved, *p.* 303

The Hiſtory of *Languedoc*. By *William de Catel*. *p.* 307.

MEMOIRS

Digitized by Google

Digitized by Google

MEMOIRS OF LITERATURE.

ARTICLE I.

AN ENQUIRY into the Nature and Place of HELL. London: *Printed by* W. Boyer, *for* W. Taylor *at the Ship in* Pater-Noſter-Row, *and* H. Clements, *at the Half-Moon in* St. Paul's *Church-yard.* MDCCXIV. *In* 8vo. *pag.* 292.

I AM never diſpleaſed with thoſe Divines, who publiſh new Notions, though they ſhould prove Wrong: It appears from thence, that the Authors of ſuch Notions think and ſtudy, and endeavour to make new Diſcoveries; which is very commendable. Mr. *Swinden*, Author of this Treatiſe, is one of thoſe Worthy Miniſters of the Goſpel, who

Digitized by Google

who apply themselves to improve their own Knowledge, and that of other Men. *It is the Part of a Man*, says he, *to think and to discourse; and Knowledge is to be esteemed no mean Part of our Duty.* Nay, he tells us, that *the more curious we are in Religion, the better it is:* For, continues he, *I do not perceive how Men can understand too well. It is more commendable certainly —— to have a distinguishing Palate, than no Taste at all.* According to these Principles, the Author freely enquires into the Place of *Hell*, and does not scruple to propose a new Notion about it. He believes, that the *Sun* is the common Receptacle of the Devils and wicked Men, and that they shall be tormented in it for ever and ever.

After a careful reading of this Treatise, I find that Mr. *Swinden* has inserted in a Prayer the chief Reasons for his Hypothesis. It will be therefore sufficient to transcribe that Prayer, in order to give the Readers a Notion of his Performance.

The Author says, that whenever he turns his Eyes towards the *Sun*, he cannot refrain himself from breaking out into this, or the like Devotional Meditation, to the great Creator of it.

'O *God*, who above all thy Sublunary Creatures, hast 'dignified Man with the Light of Reason, which af-'fordeth him many full and substantial Proofs of a 'future State; and hast also expressly declared in thy 'Holy and Revealed Word, that there is a Life 'after this, wherein good Men shall be re-'warded, and evil Men punished; that the Righte-'ous shall be received into thy Heavenly Kingdom, 'and that the wicked shall be shut out from thence 'and thrown into the horrid and dismal Pit of '*Hell*, O God, who hast farther declared, that the '*Hell* was prepared for the *Devil*, that rebellious 'Spirit, and an innumerable Multitude of Angels 'that fell with him, who are reserved there *in* '*Chains of Darkness unto the Judgment of the great* 'Day; and that it will be also the Fate of infinite 'Numbers of ungodly Men to be, both Soul and Body

Digitized by Google

Body, cast into it; and hast also expressly call'd it γέεννα τοῦ πυρὸς; *the Hell of Fire*, and described it to be *a Lake of Fire, that burneth Day and Night for ever*. I am inclined from all this to conclude, that it is a mighty and vast extended Place, far beyond what can be supposed to be at or near the Center of this little Ball of the Earth, and of a Nature not likely to subsist there. But though it suiteth not with my Reason to think it there, yet do I not in the least disbelieve that it is: Nay, there appear to me plain Evidences of it. For when I consider the Works of thy Hands, and, as I conceive my self obliged, seriously contemplate the beautiful Fabrick of this great visible World; amongst the rest of its Parts, a Body of a vast and wonderful Bulk, Ten hundred thousand times bigger than this Globe of the Earth and Seas, presenteth itself daily to my View, which by the burning Heat of its Rays, sensibly convinceth me of the hot and fiery Constitution of its Nature. And being, according to the Opinions of the best and most acute Philosophers, situate at the extremest Distance from the *Empyrean Heaven*, where is the Throne of thy Glory, and the Seat of the blessed Angels, and the happy Souls of just Men made perfect; being it is directly opposite to that in this, as *Heaven* and *Hell* are to each other in all respects whatsoever; being that is the highest, and this the lowest Place, that, the greatest, and this the least of thy Everlasting Works; being this remaineth no less fixed and unmoveable than that; being this was the first Part which thou didst create in this visible World immediately succeeding the Sin and Fall of *Lucifer* and his Angels; it seemeth to me, upon the best Reason I have of things, to be the Place which thou madest for their Prison, and for the Punishment both of them and of wicked Men. And I am the rather confirmed in this, because of the early and almost universal *Idolatry* paid to it; it suiting well with the extreme Subtilty of that Apostate Spirit to entice Mankind to *deny thee the God above*,

Digitized by Google

'and to worship at once the Seat of his Kingdom, 'and the Place of their own Eternal Torment. And 'tho' this end of its Creation is not plainly men- 'tioned in thy Revealed Word, yet is it not in the 'least contradicted by it, or any Part of it; nay, I 'think there is one Hint that soundeth something 'like it. For there I read of an *Angel* † *that poured* 'out his Viol upon the Sun; and Power was given him 'to scorch Men with Fire; and Men were burnt with 'great Heat, and blasphemed the Name of God, and 'they repented not to give him Glory.

'It is true indeed, thou hast suffered thy Saints to 'compare thee to it; but this they did, not as it is 'the Place of Punishment in the next World, but as 'it is the most glorious and resplendent Part of this: 'As it is the Fountain of Light and Heat, the Principle 'of Life and Health, of Fructification and Exhila- 'ration to all Creatures; which Benefits, though 'very great, and absolutely necessary in this Life, 'do not yet hinder, but that it may also be the In- 'strument of thy Glory in punishing the Enemies 'of thee and thy Goodness to all Eternity here- 'after.

'For that the Torments of *Hell* are Eternal, or 'without End, is a Truth established upon the ex- 'press Testimony of thy Word, and the universal 'Consent of thy Holy Church.

'From all which I apprehend it to be my certain 'Duty, neither with the Speculative Atheist to 'deny the Existence of a *Hell*, nor with the Pra- 'ctical to live so, as if I dreaded not to come thi- 'ther.

'Grant therefore, O Lord, that I may be so 'affected with the mighty Benefits, which thou hast 'ordained the *Sun* to be an Instrument of to me 'here; that I may not be punished in the Flames of '*Hell*, whether it be situate there, as I imagine, or 'elsewhere, for ever hereafter. This I beg of thee

† Rev. XVI. 8, 9.

for

Digitized by Google

'for the ſake of *Jeſus Chriſt the* bright *Sun of Righ-*
'*teouſneſs*, who is appointed to be the *Judge both of*
'*Quick and Dead.* To whom with thee, O *Father*,
'and the *Holy Ghoſt*, *Three Perſons, and One Eter-*
'*nal God*, be aſcribed all Honour and Glory, both
'now and for evermore, *Amen.*

At the End of this Book, Mr. *Swinden* informs us, that having ſhew'd his Papers to ſome of his Friends, and among others, to the Ingenious and Learned Mr. *Wall*, Author of the *Hiſtory of Infant* Baptiſm, the latter adviſed him to publiſh this Treatiſe, and gave him his Thoughts about ſome Paſſages in it. Here follows a Conjecture of Mr. *Wall*.

'I have a Notion, *ſays he*, which whether you
'will judge agreeable to your Hypotheſis, I know
'not: I will however briefly communicate it to
'you. I think it very probable, that there are,
'belonging to the Sun, a great many more Planets
'than what we ſee, ſome perhaps within the Orb
'of *Mercury*, never ſeen, nor to be ſeen by us;
'but a great Number without, or beyond the Orb
'of *Saturn*, which we can never ſee (till they are
'on Fire) partly by reaſon of the Diſtance from us;
'and partly becauſe they, being very remote from
'the Sun, do receive but a weak Light from him,
'and do much more weakly reflect it. 'Tis known,
'as you obſerved, that the Diſtance from the Orb
'of *Saturn* to the Orb of fixed Stars, is almoſt
'infinite. I do not think that God made all that Space
'void. To take the leaſt Meaſure for that Space;
'ſuppoſe it be a Thouſand times as much as from *Sol* to
'*Saturn*: Then there being Six Planets in the latter,
'there may proportionably be Six Thouſand in the
'former. I believe that when any Planet comes,
'by God's Force of Providence and Decree, to be de-
'ſtroyed; the ordinary way of its Deſtruction is, by
'falling into the Sun, or ſo near the Flames thereof
'as to be burnt up. That we our ſelves have ſeen
'many of theſe Funeral Fires: I mean that all
'Comets are ſuch. The plain Phænomenon of a
'Comet is, that it is a ſolid Body, about the Bigneſs

Digitized by Google

'of the Earth (ſomething more or leſs) all on 'fire; and the late Aſtronomers (Sir *Iſaac Newton*, 'Mr. *Halley*, Mr. *Flamſtead*) have obſerved, that they 'always have their Line of Motion, falling towards 'the Sun. One or more of them (after they have 'ſeemed to have fallen quite into the Sun) have been 'ſeen afterward to emerge again out of that Flame, 'and mount again from him faſter than ever they 'fell, and ſo go back quite out of our Sight. Their 'Elements in the mean time (ſuch Elements as they 'have, that are evaporable) being turned into Vapour, 'and Smoke, do (both in their Deſcent, and in their 'Aſcent again, if they have any) make that Tail or 'Hair of the Comet which we ſee; which Tail or Hair 'may (if the Comet get up again far enough out of 'the Heat) ſettle again upon that *Nucleus*, or Coal of 'the Comet's Body, and perhaps become a much more 'glorious Planet, or Earth, than was before.

'You need not wonder, that in the Three thouſand 'Years, that the Stars and Planets have been ob'ſerved by Aſtronomers, neither *we*, nor any of the 'Five about us, have yet fallen: It hath not been 'our Share by the Proportions of this Hypotheſis; 'for if there fall one in about Ten Years (as I think 'in the Fifty Years of our Time, there has been a'bout Five) there have been at that Rate, in three 'Thouſand Years, three Hundred. But all our Six 'do make leſs than a Three hundredth Part of the 'whole Number. If *Tellus* ſhould live to ſee the 'Fall of any of the other Five, I hope ſhe would 'be alarmed.

'It may be objected againſt this, that by Sir *Iſaac 'Newton*'s Calculations, ſome Comets (*i. e.* as I 'make them Planets on Fire) have been ſeen as high 'as the Orb of *Mars*; which may ſeem too great 'a Diſtance from the Sun, for them to be there fired 'by him. But it muſt be conſidered, that the Planets 'are of very different Conſtitutions, as to their Ca'pacity of bearing Heat or Cold: And that as '*Tellus*, if ſhe were to be brought into the Orb of '*Mercury*, would be fired; ſo one of the remote

'Planets

Digitized by Google

'Planets which I here ſuppoſe, may take fire when 'it approaches the Sun ſo nigh as *Mars*.

This Notion or Conjecture (which I deſire to 'propoſe to you with all the ſame Rules of Modeſty 'that you do yours to the World) being joined with 'ſome Paſſages concerning our Earth, which by 'God's Word are certain, may form this Hypo-'theſis concerning the Fate of the Earth, with re-'ſpect to the Sun, Part of it uncertain, but Part 'moſt certain.

'That when our bleſſed Saviour ſhall come in the 'Clouds, *&c.* and the Dead in Chriſt being firſt 'raiſed, the Righteous then living ſhall (being 'changed) be caught up together with them to meet 'the Lord in the Air, never more to be parted from 'him. Then the Earth, being now forſaken of God, 'and of all that was good in it, will be left (toge-'ther with the Moon) to fall into that horrid Flame: 'In which Deſcent (before ever it comes to the Fire 'itſelf) not only the wicked Men with all that is 'on the Surface, will be burnt up; but alſo the 'Heavens, *i. e.* the Sky about the Earth, will be 'diſſolved, and the Elements (of Air, Water, *&c.*) 'be evaporated, or melt with fervent Heat, and the 'Body of the Earth burnt to a Coal. But whether 'this Coal will (like a Nut-ſhell let fall into a great 'Flame) be toſſed out again, and carried to a new 'and better Place in the Firmament, and be-'come a new Earth in a new Heaven or Sky, 'and there be the Scene of the Millennial State, I at 'preſent forbear to conſider. But ſo much is plainly 'declared in the Scripture, that after all this the 'general Judgment will be; which will transfer the 'Righteous into a Place or State much better, not 'only than this here, but even that Millennial State 'it ſelf; and the wicked into that πῦρ αἰώνιον, (*Ever-'laſting Fire*) concerning the Place of which you 'have made, as I take it, ſo probable a Conje-'ture.'

I beg leave to add another Conjecture to that of Mr. *Wall*. Perhaps our Earth, (ſuppoſing the Ca-taſtrophe mentioned by that Author) will be filled

Digitized by Google

with a new Species of Inhabitants, who shall better answer the Design of the Great and Wise Creator, than the corrupt and sinful Race of Men.

ARTICLE II.

Quæstio Medica, quodlibetariis disputationibus manè discutienda in Scholis Medicorum, die Jovis 18. Januarii 1714. M. Claudio Burlet, Doctore Medico, Regiæ Scientiarum Accademiæ Socio, Hispaniarum Regis Archiatro, Præside. *An pluribus Hispanorum morbis remedium efficax Balneum?* Parisiis. MDCCXIV.

That is,

A *Question debated in the Schools of Physick the* 18*th of* January 1714. *under the Presidence of* M. Claudius Burlet, *M. D. Member of the Royal Accademy of Sciences, and first Physician to the King of* Spain: *viz.* Whether the Bath is an effectual Remedy for the Cure of many Diseases of the *Spaniards?* Paris, MDCCXIV. *In* 4to. *pag.* 7.

The following Article, taken from the Journal des Scavans, *ought to be imparted to the Readers.*

ONE may very well wonder, that Dr. *Burlet*, who does so worthily perform in *Spain* the Function of First Physician to his Catholick Majesty, should seem to have presided at a Disputation in the Schools of Physick at *Paris* the 18th of *January* of this Year. But the Readers will be no longer surprised, when they come to know that this sort

Digitized by Google

ſort of Preſidence is ſuch an indiſpenſable Duty incumbent upon the Phyſicians of that Faculty, that they are obliged to diſcharge it, each of them in his turn, upon pain of being excluded from that Society; and cannot be diſpenſed from it, but in ſome extraordinary Caſes, ſuch as Sickneſs, Impriſonment, and waiting upon the Prince at a very great Diſtance from *Paris*. The Abſence of a Phyſician, who has been for a long time ſettled in ſome Province of the Kingdom, is not a ſufficient Excuſe; and we have ſeen many Doctors of Phyſick, who came from remote Countries to preſide in their turn, and to appear among their Brethren after an Abſence of Twenty Years, and above. We have ſeen Dr. *Fagon*, Firſt Phyſician to the King, break off on ſuch an Occaſion his conſtant Attendance upon that Prince, and ſteal away from the Court for ſome Hours. But when too great a Diſtance makes the thing altogether impracticable, a Phyſician may appoint a Brother in his room, who preſides for him. Nay, it ſeems that in ſuch a Caſe the abſent Phyſicians think themſelves obliged out of a Principle of Honour to compoſe the Theſes, without relying for it upon the Batchelors, who frequently take it upon themſelves. Thus the late Dr. *Mahieu*, Firſt Phyſician to the Queen of *Poland*, ſent from *Rome*, where he attended upon that Princeſs, a Theſis which was maintained at *Paris* ſome Years ago. Dr. *Burlet* has done the ſame, and imparts to us in this Theſis, written with great Solidity and Elegance, the Obſervations which an uncommon Sagacity, and a conſtant Application, after a conſiderable Stay in *Spain*, have enabled him to make concerning the Diſeaſes of the *Spaniards*, and their Method of curing them.

I. Dr. *Burlet* makes an exact Enumeration of the Diſeaſes, that prevail moſt among the *Spaniards*, and diſtinguiſhes them by the Symptoms peculiar to each Sort. He begins with Acute Diſeaſes, and diſcourſes in the firſt place of thoſe that are moſt common, *viz.* Continual and Intermittent Fevers. He obſerves, that the former are generally burning and mortal,

Digitized by Google

mortal, and that the People call them *Tabardillos*, though in a ſtrict Senſe that Word denotes only Spotted Fevers. As for Intermittent Fevers, they are alſo of an ill Character, eſpecially thoſe that grow *Syncopal*. As they are in ſome meaſure like *Tertian* Agues, by reaſon of a previous Shivering, and a plentiful Sweat that follows them; they alſo differ from the latter by reaſon of ſeveral Accidents, with which they are attended, to wit, a violent Vomiting, a great Weakneſs, a ſmall Pulſe, a Coldneſs in the Extremities of the Body; and unleſs the Danger be quickly prevented, they carry off the ſick Perſon in the Second or Third Fit. The ſmall-Pox is neither ſo dangerous, nor ſo long in *Spain*, as in cold Countries. The Pleureſy, the Peripneumony, the Squincy and the Cough, ſo frequent and ſo pernicious among the *Northern* Nations, are much more ſcarce and leſs dangerous in *Spain*. The Looſeneſs and Vomiting, the *Cholera morbus*, and the Dyſentery, differ from ours only by the Difficulty of curing them, and by the Ulcers which frequently grow in the Inteſtines.

The Author proceeds to Chronical Diſeaſes, and divides them into Three Claſſes. Some are Hereditary; others ariſe from a diſorderly Life and a bad Diet; and many are the Conſequences of Acute Diſeaſes not well cured. Among the firſt, Dr. *Burlet* reckons the Venereal Diſtemper, ſo common in *Spain*: The *Spaniards* are ſo uſed to it, that they keep it without any Uneaſineſs till their old Age. That Diſeaſe being ſoftened by the Temperature of the Climate, and the eaſy Tranſpiration of the Body, is not ſo dreadful in *Spain* as in other Countries. Among the other Chronical Diſeaſes, there are Three on which the Author dwells longer, *viz.* the Hypochondriack Diſeaſe, the King's Evil, and a ſort of Cholick called *Dolor de tripas*, or *tripado*, which generally precedes, attends, or follows Intermittent Fevers. It is very like the Cholicks of *Poitou*; that is, the ſick Perſon feels a ſharp Pain in the *Abdomen* and the Inteſtines; his Belly is bent, eſpecially above the Navel; he is conſtipated, he vomits, and is troubled with Winds. That Cholick attacks indifferently the Natural Inhabitants and Foreigners;

Digitized by Google

Foreigners: It is not eaſily cured, and ſometimes turns into Convulſions and Palſy.

II. The Learned Author having enumerated and deſcribed the Diſeaſes, to which the *Spaniards* are ſubject, enquires into their Cauſes. He admits of none but what are ſenſible, being of Opinion that all others do not belong to Phyſick: He utterly rejects all thoſe which do not fall under the Senſes, looking upon them as being of no Uſe to Phyſicians, and ſays they are only good for idle Philoſophers, and the Makers of new Syſtems. He pretends, that thoſe Syſtems, by caſting a falſe light upon the Theory of Phyſick, have only thrown a great Obſcurity upon the Practice of that Art. Wherefore laying aſide the hidden Cauſes of all the Diſeaſes which he examines, he only conſiders the Conſtitution of the Air which the *Spaniards* breathe, and their Diet. The Air of *Spain* is more or leſs dry and hot, the Soil is barren, uncultivated in many Places, full of Mountains, deſtitute of Water. The Aliments are deprived of Juice, impregnated with a great deal of fixed Salt, and the Bodies of Men are dried up by too plentiful a Tranſpiration. Any one, who ſhall carefully obſerve the Diet of that Nation, ſays the Author, muſt needs own that the Sobriety for which they are commended, does not free them from the Inconveniences occaſioned by an ill Regimen. 'Tis true, their Tables are very frugal, and they never drink hard; but then they eat abundance of Sweet-meats and Chocolate; they love Garlick, Cabbages, Onions, and raw Fruit better than any thing elſe; they eat nothing but what is ſeaſoned with Pepper and Saffron; in a word, they are extremely fond of cold Liquors, and love to drink with Ice.

Dr. *Burlet* has only recourſe to thoſe ſeveral Circumſtances, in order to explain the *Phænomena* of all the Diſeaſes that prevail in *Spain*. He aſcribes to the ill Qualities of the Air, and to thoſe of the Tranſpiration which reſult from it, all the Acute Diſeaſes; and the Chronical (as he thinks) proceed only from an ill Digeſtion, which occaſions Crudities, a thick Blood, and Obſtructions. The Blood of the *Spaniards* (ſays Dr.

Digitized by Google

Dr. *Burlet*) is very apt to boil, to be inflamed, and corrupted; their Stomach is eaſily hurt and diſordered. From thence proceeds (according to the Author) that Malignity of moſt of their Fevers. Some, continues he, will doubtleſs turn into Ridicule the Words *to boil*, *to be inflamed*, *to be corrupted*, made uſe of to expreſs the different Degrees of Alteration in the Blood; as if theſe Words, *to ferment*, *to be diſſolved*, *to congulate*, *to precipitate*, and others of the like Nature, introduced by the Moderns, were much better, excited clearer Ideas, and afforded ſafer Indications for the Cure of Diſeaſes. We ſhall not enlarge upon his way of explaining all the Diſeaſes above mention'd by thoſe different Cauſes. Let us proceed to what he ſays concerning the Method of curing them.

III. That Method runs partly upon the Doctrine of the ancient Phyſicians, eſpecially *Hippocrates* and *Galen*, and partly upon ſome Prejudices and Cuſtoms that prevail, and exerciſe a Tyrannical Power, notwithſtanding Reaſon and Experience. The *Spaniards* reckon among their Phyſicians many great Men, who have acquired a Noble Reputation, by cultivating the Art of Phyſick according to the Notions of the Ancients. Such are *Valles*, *Mercatus*, *Garcias*, *Heredia*, and many others. But, continues the Author, the Study of Phyſick ſeems to have decayed in *Spain*, ſince thoſe Phyſicians, either by reaſon of continual Wars, or becauſe the Fear of innovating, or too great a Fondneſs for the old Opinions and Uſages, hindered the *Spaniards* from perfecting that Art. Which is probably the Reaſon why the new Diſcoveries have not been admitted in that Country. The *Spaniards* being contented to draw the Indication of Remedies from the manifeſt Cauſes of Diſeaſes, do very much uſe Bleeding and Purging to cure moſt of them. They are laviſh of the former as well as the *Portugueſe*; and let blood with the help of Cupping Glaſſes and Leeches, but eſpecially by opening the Vein. It is an uſual thing in *Spain* (ſays the Author) to purge in the Beginning of acute Diſeaſes; but

Digitized by Google

but they do it only with gentle Purgations, in order to clear the *prima Via*. 'Tis but ſeldom they uſe ſtrong Purges. They have eſpecially a great Abhorrence for Antimony, for want of knowing its Nature and good Effects. The bare Name of it frights them, and they are not yet cured of their old Prejudices upon this Head.

As for what concerns the Regimen of ſick People, it may be ſaid (continues Dr. *Burlet*) that the *Spaniſh* Phyſicians are not in ſome reſpect ſo rigid as the Ancients, who in Acute Diſeaſes allowed no other Food than Decoctions of Grains. The Uſe of Broth made with Meat has been approved in *Spain* about theſe Hundred Years. But 'tis obſerved, that the *Spaniards*, when they are ſick, will not be without Chocolate, nor without Haſhes of Mutton or Fowls, even in Acute Diſeaſes. Another Error no leſs dangerous, is the Cuſtom of forbidding all ſorts of Drink, even in the greateſt Heat of the Fever, for fear of increaſing or prolonging it; which they ground upon this falſe Principle, That the natural Heat which muſt concoct the *Febrile* Humour, being weakened by the Drink has not a ſufficient Strength to concoct that Humour, which (as they believe) muſt needs retard the Criſis. Dr. *Burlet* finds it no difficult thing to confute an Hypotheſis ſo ill grounded, and contrary to the Authority of the Ancients, Experience, and Nature it ſelf.

As for Chymical Remedies, ſuch as *Panaceas*, *Quinteſſences*, *Tinctures*, *Abſorbents*, *Digeſtives*, *Sudorificks*, *Volatils*, &c. if any of them are come ſo far as *Spain*, they are hardly approved by the Phyſicians, who look upon them as ſo many ſuſpicious and dangerous Remedies, by reaſon of the exceſſive Acrimony which the Fire communicates to them. As for Specificks, ſays Dr. *Burlet*, they have a better Opinion of them. Such is the *Quinquina*, which the *Spaniards* brought firſt into *Europe*, and yet they have been the laſt in knowing the Excellency of it. Dr. *Burlet* does very much commend this Specifick, and acknowledges that it is an Excellent Remedy for the

Cure

Digitized by Google

Cure of Fevers, and many other Diſeaſes. But he declares at the ſame time, that he thinks the beſt Remedies for the *Spaniards* are the *Diſſolving*, the *Moiſtening* and the *Tempering*, among which he believes the Bath ought to have the Preference.

IV. The Author gives, in the firſt place a general Notion of the Bath, and does not forget to obſerve that Bathing was very common among the Ancient Nations, and very Beneficial to them, either for the Cleanlineſs of the Body, and the Preſervation of Health, or for the Cure of Diſeaſes. Dr. *Burlet* explains the good Effects of the Bath by a Mechaniſm no leſs ingenious than probable. He ſuppoſes, that Water conſiſting of *Moleculæ* round and long, pliable, ſmooth, intermixed with *Aerian* Particles, and agitated with a Motion of Undulation, are by that Means very proper to get into the Pores of the Skin, and to penetrate into its Texture, to diſſolve the Salts, to blunt their Points, and to carry off the *Moleculæ*, which for want of Tranſpiration ſtop in the Paſſage. He pretends, that the watery Particles, being helped with the Heat of the Bath, and that of the Body, ſpread themſelves into the whole Habit, like a gentle Dew, or a very ſubtil Vapour; that they get into the ſmalleſt Veſſels, and mixing with the Blood and the *Lympha*, make them both more Fluid, and ſoften their Acrimony. Beſides, by moiſtening the Fibres they leſſen their great Tenſion, which occaſions many Diſeaſes, and reſtores them to that Flexibility ſo neceſſary to keep up the Motion of *Oſcillation*, which makes the Blood circulate, and ſubtilizes the different Fluids. It is only by a like Effect, ſays the Author, that external Fomentations, and other emollient and moiſtening Topicks, eaſe a ſick Perſon in ſome Caſes. This Mechaniſm being ſuppoſed, can any one doubt (ſays the Author) that Bathing is very proper for the Cure of moſt Chronical Diſeaſes in *Spain*, eſpecially if we conſider on the one ſide, the Qualities of the Air which the *Spaniards* breathe, and thoſe of their Diet; and on the other, the Drineſs of their Com-

Digitized by Google

Complexion, the Stiffneſs of their Fibres, the Thickneſs and Acrimony of the Juices that run in their Veſſels, from whence proceed the Obſtruction and Hardneſs of the Glands?

V. Though Dr. *Burlet* has a very good Opinion of the Bath, yet he does not look upon it as a Remedy for every Illneſs. He is perſwaded, that it ought to be uſed only in ſome Diſeaſes, and with the neceſſary Precautions; and that it is not fit for all ſorts of Tempers. Old People, and thoſe that are exhauſted by long Indiſpoſitions, muſt not have recourſe to that Remedy. A very tender Age, ulcerated Lungs, or ſome internal Abſceſs, are ſufficient Reaſons to forbear the Uſe of it. Nor is it proper in the Beginning of a Diſeaſe, by Reaſon of the Plenitude. In order to reap ſome Benefit from it, the Fever muſt be perfectly cured, and the *Abdomen* cleared of all the Impurities that lye in it. But when the Body is well prepared, ſays the Author, how great are the Benefits that may be expected from that Remedy in the Diſeaſes of the Kidneys and Bladder, in the burning Heat of the Entrails, in a Hectick Fever, in the Maraſm, and eſpecially in the Venereal Diſeaſe, which is in *Spain* the moſt general Cauſe of the Phthiſick and Conſumption! It were in vain to ſay, as the *Spaniards* do, that Bathing not only occaſions too great a Diſſipation of the Spirits, and brings a weakneſs upon the ſick Perſon, but alſo that reviving the Seeds of that Diſeaſe, it produces new and dangerous Symptoms, and conſequently exaſperates the Illneſs inſtead of allaying it. Dr. *Burlet* is little affraid of thoſe pretended Inconveniences, which, ſays he, are only grounded upon a wrong Prejudice of the Nation, and the abſurd Reaſonings of ſome Phyſicians. On the contrary, he believes that Bathing is the ſafeſt Way to cure that Diſeaſe. He alſo thinks it no leſs efficacious in the other Kinds of Maraſm independent upon the Venereal Diſeaſe, in thoſe ſtubborn Cholicks above-mentioned, in *Tertian* Agues, in the Hypochondriack Illneſs, in a Word, whenever there is Occaſion to ſoften the ſolid

Digitized by Google

ſolid Parts, to beſtow a greater Fluidty upon the Liquids, to diſſolve and ſweeten the Salts, *&c.*

If all thoſe Diſeaſes are not wholly cured by the plain Water-Bath uſed with all the Preparations, and all the Caution, which a wiſe Phyſician ought to preſcribe, Dr. *Burlet* knows nothing elſe that will perfectly cure them, but drinking and bathing one ſelf in Mineral Waters. They are not wanting in *Spain*: That Country affords ſuch Waters Hot, Cold, Sulphurous, Nitrous, Saline, Vitriolous, Purging, Diuretick, *&c.* To make the Uſe of thoſe Waters ſafer and more convenient, one muſt dive into their Nature by Chymical Operations, diſcover their Virtues and Properties by many Obſervations and Experiments, and contrive the Matter ſo, that ſick People may have all the neceſſary Accommodations in thoſe Places. We have all the Reaſon in the World (ſays Dr. *Burlet*) to hope for all thoſe Improvements from the Goodneſs and Care of the King of *Spain*, in whoſe Reign Learning and the Liberal Arts begin to revive; and that Prince will doubtleſs promote every thing that may contribute to the Health of his Subjects.

The Author concludes with this Aſſertion drawn from the foregoing Reflections, *That Bathing is an effectual Remedy for many Diſeaſes of the* Spaniards.

ART.

Digitized by Google

ARTICLE III.

A LETTER of Father SOUHAIBI *to Mr.* Ganeau, *Bookſeller at* Paris, *and Printer of the* Memoirs of Trevoux, *concerning a new, eaſy and ſafe Method of reducing the* Hebrew *Text of the Bible, either with Vowels, or without them, to common Characters, and ſuch as may eaſily be formed,* viz. *our uſual Letters, and ſome few others; and conſequently of Reading, Writing, and Printing it eaſily, exactly, and correctly.*

This Letter has been communicated to the Authors of the Memoirs of *Trevoux.*

SIR,

I Had the Honour to write to you; but it fell out unluckily that the Perſon, who was to deliver my Letter, loſt it; and being arrived at *Paris*, he did not find you there; for you was gone into *Holland*. That Letter was attended with a Project, which I deſired you to communicate to the Authors of the *Memoirs of Trevoux*, in order to be inſerted in their Journal, if they thought it proper. I ſend you again the ſame Project. I have ſhewed it to Mr. *Granjean*, who is an excellent Judge; and he will not fail to ſhew it to the Abbot *Bignon*. If I have the Honour of his Approbation, I ſhall not doubt of a good Succeſs.

My Deſign is to make uſe of *Greek* and *Latin* Letters, in order to repreſent the Points, and all the Characters of the *Hebrew* Tongue, and to expreſs

Digitized by Google

better and more clearly all the Words of that Language, especially those of the Sacred Text. For I am fully resolved to make no Alteration in that Text; to give it in its greatest Purity; in a Word, to reduce it into its Elements, in such a manner, that it will contain every thing that is in the Original, the same Power of the Characters, the same Number of the Vowels and Consonants, the same Syllables, with the Measure and Quantity of each of them plainly expressed, whether it be long, short, *&c.*

And indeed it seems highly proper, not to say very necessary, to represent all the Vowels with their Quantity; for otherwise, the *Hebrew* Tongue consisting only of Consonants, can neither be well read, nor understood, but by those who have learn'd it from their Infancy, or made it one of their chief Studies. 'Tis true, that Points or Vowels have been added to the *Hebrew*, in order to fix the reading of it, and its ancient Pronunciation. By whom? and at what Time? *Adhuc sub judice lis est.* But, not to say that those Points are not always easily known and distinguish'd, they occasion sometimes great Mistakes and Alterations, which cannot be easily rectified.

However it be, I shall faithfully represent all the Points, and every Letter, Syllable, and Word; I shall carefully observe the same Construction and Disposition of Words, Members, Phrases, and Periods, as they are in the Original *Hebrew*, according to the best Editions. The only Difference will be this: Instead of Characters, most of which are pretty like one another, and instead of blind and intricate Points, I shall give plain, distinct and intelligible Letters; and whereas the *Hebrew* is read backwaads, these Elements shall be printed and read from the Left Hand to the Right, according to the Custom of the *Europæans.* And those who will give themselves the Trouble of rendring any Part of this Work into the Original *Hebrew*, with all its Points and Characters, will easily be enabled to do it.

From what has been said, it appears, that this Reduction of the *Hebrew* into common Characters, must needs be of great Use to learn that Tongue. Beginners

Digitized by Google

ners will read it perfectly well in a short time, either in the *Hebrew* Bible, or in other Books; and such a Method may revive the Study of that important Language, because it removes the Difficulties with which the *Hebrew* Tongue is attended. This I shall shew at large in the next Journals.

And then, if the Learned, to whom it belongs to judge of this Undertaking, are of Opinion that it may be useful, I shall give for a Specimen the *Psalms* of *David* in *Hebrew*, printed in this Way. I am, *&c.*

Vire, July 27. 1713.

The following Lines have been inserted at the end of this Letter.

Origen in his *Hexapla* represented in one of the Columns the *Hebrew* Text in *Greek* Letters; but the Design of Father *Souhaibi* discovers a greater Exactness. In order to form a right Judgment about it, he should perhaps give us a Specimen, at least upon one *Psalm* printed in two Columns, the first in *Hebrew* Letters with the Vowels, and the second according to the new Method. A third Column containing the Translation of *Pagninus*, or that of *Arias Montanus*, would not appear useless.

Digitized by Google

ARTICLE IV.

A LETTER written from Surinam *by Mr.* TOURTON *to Mr.* L..... *at* Rotterdam.

This Letter has been communicated to the Authors of the Journal Literaire *printed at the* Hague.

SIR,

THOUGH I writ to you, that I would send you no more Serpents for the time to come, yet I cannot forbear sending you another Bottle full of them. There is in it something so very curious, that I believe you will be glad to see it. You have not forgot, that in the Year 1709. I sent you the Skin of a Serpent thirteen or fourteen Foot long, and that I told you the Negroes had cut off its Head and its Tail, before they brought it to me; which is the Reason why I could not tell whether it was a Viper. I very much doubted of it by reason of that Serpent's Bigness; the more, because the Negroes assured me, that it was a young Water-Serpent, which would have been much bigger in time. I opened it, and took out of it thirty transparent Eggs, covered with a thin Skin; Each of them contained a small Serpent, of a Finger's Length, or thereabout. I broke five or six of those Eggs, and having laid the young Serpents upon a Board, I was well pleased to see them move now and then, even without being touched. I sent you last Year in *March* some of those Eggs and young Serpents in a Bottle full of Insects.

As soon as I saw those young Ones in the Eggs of such a large Serpent, I began to doubt of what I had read in many Authors, that of all the several sorts

Digitized by Google

ſorts of Serpents, none but Vipers bring forth their young Ones alive, and that others void their Eggs, and then ſit on them. Whereupon I reſolved to know the Truth of it, and to that end ordered the Slaves to bring me as many Serpents alive as they could catch, promiſing them to pay them well for it. They brought a great many, which were of no uſe to me in that reſpect: But at laſt there was one which fully convinced me, that beſides Vipers, there are other Serpents which bring forth their young Ones alive. A Negroe found it about Noon, the 4th of laſt *November*, and put it into a wooden Caſe. The next Day at Eight of the Clock in the Evening he brought it home, and having broke that Caſe to take the Serpent out of it, there happened to be three inſtead of one, *viz.* the Mother, and two young Ones, which ſhe had brought forth. I was not then in the Plantation, and therefore one of my Servants put them all into Sugar Brandy; and the next Day in the Morning, when I came home, as I was looking upon them, I ſaw with no ſmall Pleaſure another young One, whoſe Head and Part of the Body were out of the Mother's Belly. The thing appeared to me ſo curious, that though I was extremely deſirous to open the Mother, in order to know whether I ſhould find more young Ones, either already hatch'd, or ſhut up in their Eggs, I overcame my Curioſity, to give you the Satisfaction of ſeeing a thing which muſt needs be very acceptable to ſo great a Lover of Natural Hiſtory as you are. There are alſo in the Bottle ſome Caterpillars, that deſerve to be ſeen, though the Luſtre of their Colours is vaniſhed away.

But to return to my Viviparous Serpent; it is very different from the Viper, ſuch as the latter is deſcribed by Authors. That Serpent has not a flatter Head than other Serpents, nor a Snout turned up, nor two large Teeth in the upper Jaw-bone; but it has two Sets of Teeth in each Jaw-bone. Its Colour is different from that of the Viper: It has no Scales, *&c.*

Digitized by Google

The Naturaliſts muſt therefore give another Deſcription of the Viper, or leave off ſaying that it is the only Viviparous Serpent.

To conclude, I am ſorry I can ſend you no Butterflies. I have had ſome at ſeveral times, that were pretty fine; but they have always been ſpoiled in my Abſence, though I took great Care to anoint the Box with Aſp-Oyl, and ordered my Servants to do it from time to time. My Affairs do not allow me to ſtay long in the ſame Place; and therefore it is almoſt impoſſible for me to preſerve thoſe Inſects, which require a continual Attendance: Otherwiſe they are quickly ſpoiled by a vaſt Number of little Animals, that ſwarm in this Country. Perhaps ſome time or other I ſhall not be ſo buſy; and then I ſhall be able to give you that Satisfaction. I am, *&c.*

Surinam, Septemb. 13. 1712.

ARTICLE V.

A LETTER written by the Abbot BIGNON, *to the Author of* a Diſſertation concerning the *Chineſe* Language, *printed in the Third Volume of the* Critical Hiſtory of the Commonwealth of Learning.

The following Letter has been publiſhed by the Author of the Critical Hiſtory. *I muſt obſerve, that the Deſign of the* Diſſertation *juſt now mentioned, is to ſhew that there is a great Conformity between the* Chineſe *and the* Hebrew *Languages.*

Paris,

Digitized by Google

Paris, *Novemb.* 1. 1713.

SIR,

I Received about ſix Weeks ago the Letter, which you did me the Honour to write to me the 12th of *June*; and, could you believe it, from that time I have not been able to ſhew it to our *Chineſe*. He is at *Paris*, and I have ſpent a conſiderable Part of the Vacation at my Country-Houſe, where I have read the Third Volume of the *Critical Hiſtory*, together with ſome of our Learned Men who accompanyed me thither. I wiſh with all my Heart you had been a Witneſs of the Encomiums beſtowed upon the Wit and Learning of your *Diſſertation concerning the* Chineſe *Language*; and yet moſt of thoſe Gentlemen are of a different Opinion from you. In order to ſhew a perfect Conformity between the *Chineſe* Language and the *Hebrew* Tongue, it is not enough, ſay they, to prove that one of them affords ſome Expreſſions, and Turns of Phraſe, which have a great Affinity with the other: It is further neceſſary to ſhew that the *Hebraiſms*, which you have diſcovered in the *Chineſe*, are ſo many Ways of ſpeaking peculiar to thoſe two Languages; and that thoſe Phraſes have no Foundation in the Nature of Things, nor in the Connexion of Ideas. Otherwiſe, one may very well ſay, that ſuch a Conformity of Expreſſions proceeds only from the Connexion of Ideas, which, with reſpect to certain Things, are the ſame in all Men.

As for the Reſemblance of *Sounds*, it ſeems to me that there is hardly any Reaſon leſs convincing than that, eſpecially when it is ſingle. If it be once admitted, will the Opinion of Father *Pezron* about the *Celtick* Language want any Thing to ſupport it? And don't we find, in the Books of ſome of our modern Writers, ſeveral Inſtances of *Sounds* very like one another, which ſerved to expreſs the ſame Ideas among Nations of a very different Original?

But our *Chineſe* goes farther ſtill. Upon my Return from the Country, I ſent for him; And after

Digitized by Google

a pretty long Examination of your Diſſertation, he undertook to perſwade me; firſt, that the Tranſlation of the Phraſes mentioned in it is not altogether exact; ſecondly, that the Pronunciation does not differ from that of the Miſſionaries, which he thinks to be very faulty; thirdly, that you have ſometimes followed the *Portugueſe* Orthography, very different from that of *China*. For Inſtance, the Syllables ending with *ſim*, ought to be pronounced *ſeng*, becauſe the Letter G has a Sound peculiar to the *Chineſe*, which proceeds from the Noſe. He adds, that all the *Chineſe* Words are ſimple; and that thoſe which you have produced, as a Proof of the contrary, are only Expreſſions *compounded* of a certain Number of Words written in many Characters. Such is in *French* the Expreſſion *homme de guerre* (*Man of War*). It is certainly a Compoſition of ſimple Words, and quite different from the Adjective *guerrier* (*Warlike*) which is a Word truly compounded.

The ſame ought to be ſaid of *Conjugations*. The *Chineſe* have none. You know as well as I, that in the common Uſe a Conjugation is not the Art of denoting by a Periphraſe the ſeveral Circumſtances of an Action. It is the Art of repreſenting one's Ideas with a ſingle Word. *Lego* is a true Conjugation. That Word expreſſes the Perſon, the Number, the Time, and the other Circumſtances of Reading. *Moi aimer actuellement* (*Me to love actually*) cannot be called a Verb. We *conjugate* and *decline*, not only to denote ſome Circumſtances, but alſo to denote them in a preciſe manner. Otherwiſe, it might be ſaid that a deaf Man, who diſcovers them by Signs, *declines* and *conjugates*.

Theſe are ſome of the Remarks that have been made upon your *Diſſertation*. I am willing to communicate them to you, becauſe they come from Perſons, who do Juſtice to your Learning, and becauſe it is no indifferent thing to an Author to know the Difficulties that may be raiſed againſt him. If there are but too many among them, who, out of Fondneſs for their Notions, cannot endure that any one ſhould differ from them in the leaſt; thanks be to God, they are not all of that

Digitized by Google

that Character; and I am far from confounding you with Men, who do little Honour to Learning. After all, why ſhould any Body be ſo afraid of being criticiſed? The Publick gets by it; and it frequently falls out that a Critick affords Matter for a new Triumph.

But to return to our *Chineſe*. He has aſſured me that the Characters, which are now uſed in *China*, were foun in the Reign of *Houang Tii*, 2712. Years before the Birth of Chriſt. The Hiſtorians of *China* aſcribe the Invention of thoſe Characters to a Mandarin call'd *Thſan Hie*; and they ſay that the Tracts of the Feet of Birds and Animals made way for ſuch a noble and uſeful Diſcovery. You ſee that *Greece* is not the only Romantick Country. Flouriſhes and Ornaments have been faſhionable in all Places and at all Times.

The *Mandarin* Language is not ſo ancient as the Empire of *China*. It is but a *Dialect*, and prevails only in ſome Provinces of that great Kingdom. 'Tis pity that no body has yet undertaken to tranſlate the *Annals* of *China*. They would afford us a greater Light into that Matter, and ſeveral others.

In the mean time, I ſend you the Paſſages you deſire to have. I very much Queſtion whether they will do your Buſineſs. Among all the Eclipſes in the Reign of *Couan-ou-tii*, I can find none, that has any Affinity with that, which appeared when Chriſt was crucified. 'Tis true the Words, which I ſend you, are tranſcribed from the Annals of *China*, conſiſting of ſixty Volumes, and lodged in my Library, which is pretty well furniſhed with *Chineſe* Books. But there are two other ſorts of Annals. That which is moſt eſteemed, contains five Hundred Volumes; and we have no Copy of it in this Country. Beſides that Hiſtory, there is alſo another, which, though leſs bulky, yet conſiſts of two Hundred Volumes. It is in the King's Library; and I ſhall take care to get the ſame Paſſages, (which I ſend you now) extracted out of that Copy. I am very glad beforehand, that I can give you this Mark of my eſteem; and in order to deſerve yours, I

ſhall

Digitized by Google

ſhall haſten more than ever our *Chineſe Grammar*. Such Works require a very long time, eſpecially a *Dictionary*, when it contains ſuch a prodigious Number of Words, as that of *China*. Add to this a great deal of Buſineſs, which gives me no Reſpite. Though it be never ſo troubleſome, yet I dare aſſure you that it will never make me forget any Thing, that may perſuade you of the ſincere Affection with which I am

SIR,

Your moſt humble and moſt

Obedient Servant.

The Abbot BIGNON

ARTICLE VI.

Hiſtoria de la Igleſia, y del Mundo, que contiene los ſucceſſos deſde ſu Creacion haſta el Diluvio. Autor D. GABRIEL ALVAREZ de Toledo, Cavallero de la Orden de Alcantara, y Primer Bibliothecario del Rey. *Madrid* MDCCXIII.

That is,

THE HISTORY of the Church and the World, containing an Account of the Principal Events from the Creation to the Deluge. By *Dom* Gabriel Alvarez *of* Toledo, *Knight of the Order of* Alcantara, *and Firſt Library-Keeper to the King.* Madrid, *Printed in the King's Library, by* Joſeph Rodrigues *and* Eſcobar, *Printer*

to

Digitized by Google

to his Majesty, MDCCXIII. *in* Folio, Pagg. 382.

THE Authors of the *Journal des Scavans* say, that every Thing contributes to make this Work valuable; the Paper, the Characters, the Correction, the Method, and the Style. The History of the Church and the World, from the Creation to the Deluge, is divided into two Books; the first whereof, which contains XXIV. Chapters, ends with an Account of the various Opinions of the Heathens about the Creation of the World; and the second which consists of XXVI. Chapters, ends with *Noah*'s Entrance into the Ark. The Text is attended with Quotations and Notes, which shew not only that the Author is a Man of great Learning, but also that he has raised himself above many Scholastick Prejudices, which seemed to prevent for ever the Admittance of New Discoveries into *Spain*.

There are at the End of this Work five Dissertations. The first concerns the Situation of the Terrestrial Paradise. In the second, the Author treats of the first Language, which he believes to be the *Hebrew*. In the third he enquires in what Season the World was Created, and says it was in Autumn. He discourses in the fourth, of the difference between the Computation of the *Hebrew* Text, and that of the Version of the *Septuagint*, without deciding that Controversy. The last Dissertation runs upon the Writings of *Enoch*.

The Readers have seen above * that Mr. *Swinden* places Hell in the Sun. Dom. *Gabriel Alvare* says, that in our Days a learned *Spaniard* undertook to prove that the Terestiral Paradise was in that glorious Body. *Goropius Becanus* endeavoured to perswade the World that it was at *Hedin* in *Artois*; and a Young *Spaniard*, who had a great deal of Wit, made it his Business to shew that the Terrestrial Paradise had been at *Adamuz* near *Corduba*.

I might

* See Art. I.

Digitized by Google

I might give a further Account of this Work from the *Journal de Scavans*; but I don't think it neceſſary.

ARTCLE VII.

A Short Account of the Life and Writings of the late Mr. Simon.

This Article is alſo taken from the Journal des Scavans.

RICHARD SIMON was born at *Dieppe* upon *Aſcenſion-Day*, in the Year 1638. He went there through his School-Learning in the College of the Fathers of the Oratory, and entred into that Congregation by the Advice of Father *Fournier*, Prieſt of the Oratory, and Rector of St. *James*'s at *Dieppe*; but he left it before he had finiſhed his Year of *Inſtitution*. As ſoon as Mr. *de la Roque*, now Official of *Rouen*, and his intimate Friend, was informed of it, he came to him at *Dieppe*; and having perſuaded him to go along with him to *Paris*, they ſtudied Divinity together in that City, and Mr. *de la Roque* gave his Friend all the Aſſiſtance he ſtood in need of. Mr. *Simon* having beſtowed five Years upon the Study of Divinity, entred again into the Oratory, about the latter end of the Year 1662. The Death of Father *Bourgoin*, General of that Congregation, which happened ſome time after, and the Election of Father *Senault*, who ſucceeded the former, made Father *Simon* deſirous to enter into the Society of *Jeſus*. To that end he conſtantly ſued for it at the Noviciate of the Jeſuits at *Paris*; but when he was to be admitted into that Society

Digitized by Google

Society, in the Quality of Novice, Father *Bertad* Superior of the Inſtitution adviſed him to the contrary. Father *Senault*, General of the Oratory, ſent Father *Simon* to teach Philoſophy at *Fully*; from whence he came to the Houſe of St. *Honore*, to take care of the Library, together with Father *le Cointe*, who was the Library Keeper. After he had been four or five Years in that Houſe; he returned to *Fully*, to teach there another Courſe of Philoſophy. In 1670 he was admitted into Prieſtly Orders by M. *de Perefixe* Archbiſhop of *Paris*; and in the ſame Year he compoſed *the Caſe of the* Jews *of* Metz, who had a Suit at Law in the Council againſt the Parliament of that City.

In 1671. Father *Simon* publiſhed a *Latin* Book, entitled, *Fides Eccleſiæ Orientalis*, in 4to. and whilſt that Work was in the Preſs, Father *Senault* obliged the Author to return again to *Fully*, to attend upon Prince *Ceſar d'Eſte*, of the Houſe of *Modena*.

In 1674. Father *Simon* put out a *French* Tranſlation of a Treatiſe of *Leo de Modena*, a Rabbi of *Venice*, concerning *the Ceremonies of the Jews*; and the next Year he Printed a *French* Verſion of *a Journey to Mount* Libano, written in *Italian* by Father *Dandini*, a Jeſuit. In the ſame Year he writ *the Caſe of the Abbot of* Newburg *againſt the* Benedictins *of* Fecamp.

He publiſh'd at *Paris* in 1678. the *Critical Hiſtory of the Old-Teſtament*, which was ſuppreſſed by the Intrigues of *Port-Royal*. Mr. *de Veil* writ againſt that Hiſtory, in the ſame Year, a Letter inſcribed to the Honourable Mr. *Boyle*; and Father *Simon* anſwered it in a Letter Printed alſo in the ſame Year.

The Baron *de Spanheim*, Envoy from the Elector of *Brandenburg* in *England*, having writ a Letter, againſt that *Hiſtory*, Father *Simon* anſwered him in 1679. under the Name of *a Divine of the Faculty of* Paris; and the *Critical Hiſtory of the Old-Teſtament* was reprinted in *Holland* by *Elzevier*.

Father

Digitized by Google

Father *Simon* had left the *Oratory* in 1678, to go to *Bolleville*, in the County of *Caux*, where he performed the Functions of a Curate four Years.

In 1681. he put out a Supplement to the Book of *Leo de Modena*, with this Title, *A Compariſon between the Ceremonies of the* Jews *and the Diſcipline of the Church.*

In 1664. two ſmall Pieces came out which were aſcribed to Mr. *Simon*; the firſt intituled, *The Hiſtory and Progreſs of Eccleſiaſtical Revenues, by* Jerome à Coſta; and the other with this Title, *A Critical Hiſtory of the Doctrine and Cuſtoms of the* Eaſtern *Nations, by the Sieur* de Moni.

In the ſame Year, he publiſh'd a Project of a compendious *Polyglot* Bible, with this Title, *Novorum Bibliorum Polyglottorum Synopſis.* At the end of the Year 1681. the Old-Teſtament (which was the moſt conſiderable Part of that compendious *Polyglot* Bible) was ready for the Preſs; Mr. *Simon* being returned to *Dieppe*, after he had reſigned his Living.

In 1685. he publiſh'd a Letter entituled, *Ambroſii ad Origenem Epiſtola de Novis Bibliis Polyglottis*, *Reignier Leers*, a Bookſellor of *Rotterdam*, printed a new Edition of the *Critical Hiſtory of the Old-Teſtament*, with an Anſwer of *Peter Ambrun* a Proteſtant Miniſter. Mr. *Simon*'s Reply to that Piece has not been publiſh'd yet. In the ſame Year he made an Anſwer to the above-mentioned Letter of Baron *de Spanheim.*

The Pieces written by Mr. *Simon* againſt *Iſaac Voſſius*, were publiſh'd at *Edinburg* in *4to.* in 1685, with this Title, *Richardi Simonis Eccl. Gallic. Theologi Opuſcula Critica adverſus Iſaacum Voſſium Eccleſ. Anglic. Canonicum.* Thoſe ſmall Pieces were attended with ſome Extracts out of another Book of Mr. *Simon*, which had been Printed at *London*, in 1684 with this Title, *Diſquiſitiones Criticæ de variis Bibliorum Editionibus.*

In 1686. Mr. *Simon* put out an Anſwer to the *Judgment of ſome Divines of* Holland about his Critical Hiſtory; and in 1687 he publiſhed a Letter addreſſed

Digitized by Google

dreſſed to Mr. *Pirot*, concerning the Inſpiration of the ſacred Writers, in which he anſwered Dr. *du Pin*. That Letter came out with his *Anſwer to the Apology for ſome Divines of* Holland. Mr. *Simon* printed at *Paris* in the ſame Year a Book in 12. entituled, *The Doctrine of the Eaſtern Church, concerning Tranſubſtantiation, with Anſwer to the new Objections of Dr.* Smith; and not long after he added a ſhort Supplement to that Book in Anſwer to the Journaliſts of *Amſterdam*, who had not given a fair Account of it.

In 1688. he publiſh'd a *Critical Diſſertation upon the new Eccleſiaſtical Bibliotheque of Dr.* du Pin, under the Name of *John Reuchlin*.

In 1689. there came out another ſmall Piece, entituled, *An Apology for the Author of the Critical Hiſtory of the Old Teſtament, againſt —— Mr.* le Vaſſor. Many aſcribe that Book to Mr. *Simon*'s Nephew, in whoſe Name it was printed. Mr. *Simon* publiſhed in the ſame Year the *Critical Hiſtory of the New Teſtament*; and the next Year the *Critical Hiſtory of the Tranſlations of the New Teſtament*.

In 1692. Mr. *Simon* writ a Letter, which was to be attended with many others, in Anſwer to the Difficulties propoſed by Mr. *Arnaud* to Mr. *Steyart*; but that Letter was ſuppreſſed by the Author.

In 1693. he put out a *Critical Hiſtory of the Commentators upon the New Teſtament*, with a *Critical Diſſertation concerning the moſt conſiderable Manuſcript Pieces quoted in the three Parts of that Critical Hiſtory*.

In 1695. Mr. *Simon* publiſhed *new Obſervations upon the Text and the Verſions of the New Teſtament*, and they were printed at *Paris* for *Boudot*,

In 1697. there came out a ſmall Piece, which was immediately aſcribed to Mr. *Simon*. It was entituled, *Some Difficulties propoſed to Father* Bouhours, *about his New Tranſlation of the four Goſpels*.

A Volume of *Critical Letters*, printed at *Baſil*, againſt Father *Martianay* and the *Benedictins* of the Con-

Digitized by Google

Congregation of St. *Maur*, has been alſo aſcribed to Mr. *Simon*.

Not long after he publiſhed the firſt Volume of his *ſelect Letters*, which contain a great many Particulars relating to Literature, never before publiſh'd. A Second Edition of thoſe Letters came out in 1702. with Remarks, and ſome other Letters added to them.

Beſides the *Critical Remarks* of Mr. *Simon upon the Univerſal Dictionary*, publiſh'd by Mr. *Baſnage*, and Mr. *Huet* a Proteſtant Miniſter, which were Printed in the *Memoirs of Trevoux*; Mr. *Simon* put out in 1701. new Remarks, in Anſwer to a Letter of Mr. *Baſnage*, inſerted in the *Journal de Scavans*, and to a Letter of the ſame, Mr. *Huet* inſerted in the *Memoirs of* Trevoux, and printed at *Amſterdam*.

In 1702. his *French* Tranſlation of the New Teſtament, with Literal and Critical Remarks, was printed at *Trevoux* with Approbation and Privilege. That New Tranſlation dedicated to the Duke *du Maine*, was cenſured by Cardinal *de Noailles* and M. *Boſſuet*, Biſhop of *Meaux*, who could not get it ſuppreſſed.

M. *Simon* writ immediately a Remonſtrance very reſpectful, which was to be preſented to Cardinal *de Noailles*. Though Mr. *Simon* took all poſſible Care to prevent its being printed without Privilege, yet it was printed ſo in 1703. without the Author's Knowledge. Mr. *Simon* publiſh'd in the ſame Year, a new Edition of the *Avoiſinement des Proteſtants vers l'Egliſe*, by *Peter Camus*, Biſhop of *Bellay*, with ſome Remarks as a Supplement to it; and that Book has been printed a Second time.

In 1704. Mr. *Simon* publiſh'd a Second Volume of his *Select Letters*, and a Third in 1705. with a Supplement, wherein he makes his Apology for the Project of a New Tranſlation of the Bible, which he had drawn up for the Proteſtants of *France*.

In 1706. he put out a New Edition of the *Eccleſiaſtical Revenues*, enlarged with a Second Volume.

To

To conclude: The laſt Work aſcribed to Mr. *Simon*, is the *Bibliotheque Critique*: The Two firſt Volumes came out in 12*mo.* in 1708. and the Third and Fourth in 1710. That Work was ſuppreſſed by a Decree in Council. We reckon that *Bibliotheque* among the Works aſcribed to Mr. *Simon*; for beſides that he never owned it, 'tis certain that Collection contains many Pieces, which were not written by him.

He died in *April* 1712. after he had received the Sacraments in a pious and edifying Manner. He lies buried in the Quire of St. *James*'s Church at *Dieppe*; and there is upon his Tomb a *Latin* Epitaph compoſed by his Phyſician.

We muſt not forget to obſerve, that before he died, he took care to burn all thoſe Papers, which he had not yet publiſh'd againſt his Adverſaries.

ARTICLE VIII.

METHODE POUR ETUDIER L'HISTOIRE. Où aprés avoir établi les principes & l'ordre qu'on doit tenir pour la lire utilement, on fait les remarques néceſſaires pour ne ſe pas laiſſer tromper dans ſa lecture: Avec un catalogue des principaux Hiſtoriens, & des remarques critiques ſur la bonté de leurs Ouvrages, & ſur le choix des meilleures Editions. Par M. LANGLET DU FRESNOY, Prêtre Licentié en Theologie. A Bruxelles. Aux dépens de la Compagnie. MDCCXIV.

Digitized by Google

That is,

A METHOD TO LEARN HISTORY, ſhewing how and in what Order it ought to be read, and containing the Remarks neceſſary to avoid being miſtaken in the reading of it. With a Catalogue of the chief Hiſtorians, and Critical Remarks upon their Works, and the choice of the beſt Editions. By Mr. LANGLET DU FRESNOY, *Prieſt Licentiate in Divinity.* Bruſſels. MDCCXIV. *Two Volumes in* 8vo. *Vol. I. pagg.* 346. *Vol. II. pagg.* 196, *and* 304. *Sold by* Paul Vaillant *in the* Strand.

THIS New *Method to learn Hiſtory*, was publiſh'd laſt Year at *Paris*; and I gave Notice of it then. I have been informed in a Letter from beyond Sea, that this Second Edition, printed at *Bruſſels*, contains ſome Paſſages, that have been left out in the *Paris* Edition.

Mr *du Freſnoy* ſhews in his Preface the Neceſſity of reading Hiſtory methodically, and then takes a Survey of the ſeveral Methods that have been written for that Purpoſe. *Bodin* was the firſt, who publiſh'd a Work of that Nature, about the Middle of the XVIth Century. Our Author commends his Performance. That Method, ſays he, is very judicious, and full of wiſe Reflections, and very curious and important Remarks. However, there are in it ſome Imperfections; and Mr. *du Freſnoy* gives a ſhort Account of them. I ſhall omit what he ſays about ſome other Methods to learn Hiſtory, compoſed by Foreigners, and only mention what he thinks of the Method of *Degory Wheare*, Profeſſor of Hiſtory at *Oxford*, 'It is, *ſays he*, one of the moſt judicious Works

Digitized by Google

'Works that we have upon that Subject. But it seems 'to me, that his Precepts and Instructions are too 'short, and that he is too long in his Remarks upon '*Herodotus*, *Thucydides*, and some other Ancient 'Historians, in his Abridgment of their Works, and 'his Judgment about them. However, he may be of 'Use to those, who have no other Book of that Na-'ture.' It appears sufficiently from this Passage, that Mr. *du Fresnoy* has a very good Opinion of *Degory Wheare's* Method; and doubtless it has been of no small Use to him. I think it is no Fault in *Degory Wheare* to give a large Account of the Ancient Historians, because those who design to learn the Ancient History with the help of a Method, ought to have before hand an exact Notion of the Character of each Historian, and of the publick Transactions contained in his Work. Perhaps it might be said, that there is hardly any Method better than that of *Degory Wheare*, to learn the Ancient History; and that the Method of Mr. *du Fresnoy* being added to it, will be a very good Introduction to the Knowledge of Modern History.

Our Author declares, that he has taken from *Bodin* and other Writers mentioned by him, what he publishes in this Work. However, continues he, I dare not affirm, that I have inserted the whole Substance of those Authors; but I have done what was in my Power. He adds, that he does not pretend to have seen every thing with his own Eyes; and that he believes he has followed none but Honest and Credible Writers.

In order no give an Account of Mr. *du Fresnoy's Method*, contained in the first Volume, I shall in the first Place, exhibit a general Scheme of that Method; and then take Notice of some few Observations made by the Author. The *Method* consists of XXI Chapters.

I. In the First, Mr. *du Fresnoy* shews what *Use ought to be made of History*. We live in an Age, says he, wherein the study of History is very fashionable; but among those who apply themselves to History,

Digitized by Google

there are but few who have a right Notion of it. Many look upon it as an agreeable Amusement. Others read it out of mere Curiosity, and fancy that the Knowledge of the Men of all Ages and all Places is a great Perfection. Those who pretend to Learning, think they have done a great deal, when they have observed in the Historians whatever concerns the Propriety of Words; the Elegance and Politeness of the Discourse; the Ancient Customs and Usages; the Description of particular Places; the Succession and Revolution of Empires; the Beginning of all Religions, and the Alterations which they have undergone; the Foundation of Cities; the Original, Wealth, and Power of Nations; Prodigies; in short every thing remarkable in Antiquity. Such Observations, continues the Author, are not useless; but those who read History, ought chiefly to take Notice of Maxims, Noble Actions, Wise Counsels, and particular Events, which may be of Use in the like Junctures. Above all things, it is highly necessary to dwell on the Characters of Men drawn by Historians. They are frequently powerful Incentives to make us imitate those whom we admire, and to raise in us an Abhorrence for those, who were acted by ill Principles. Thus a daily Experience may be improved by the Examples of former Ages. To that end, we ought carefully to enquire into the Causes and Success of the Events mentioned by Historians, and into the several Motives which occasioned them. We ought to examine all the Circumstances, and consider the Imprudence or good Conduct of those who were concerned in them. Herein consists the Use of History: One must attend to good and ill Actions, in order to imitate the former, and avoid the latter.

It is an inconsiderable thing for a Man to fill his Memory with a vast Number of Years, Ages, Olympiads, and Epochs; to know that great Variety of Kings, Emperors, Councils, and Heresies. Such a Study does not deserve to be called the Science of History. For *to understand a thing*, is to dive into its Principles; and therefore to understand History,

Digitized by Google

is to know Men, who make the Subject of it, and to have a right Notion of them; to ſtudy Hiſtory, is to ſtudy the Motives, Opinions, and Paſſions of Men; in a word, it is to improve the Knowledge of one's ſelf by knowing other Men.

II. In the Second Chapter, Mr. *du Freſnoy* treats of *thoſe Sciences, which ought to be the Foundation of Hiſtory.* viz. 1. Geography. 2. The Study of Cuſtoms, Manners, and Religions. 3. Chronology.

III. The Author gives a general Notion of the Order to be obſerved in the reading of Hiſtory.

IV. He proceeds to the Hiſtory of the Bible; V The Hiſtory of *Egypt*; VI. *Greece* and *Aſſyria*; VII. And the *Roman* Hiſtory.

VIII. He treats of the Hiſtory of the New Monarchies; IX. Of the Hiſtory of *France*; X. And the Hiſtory of the Empire. This Chapter conſiſts of Two Articles. The Firſt entituled *of the Weſtern Empire*, is divided into Three Sections. In the firſt, the Author diſcourſes of the Empire of *Germany*. 2. In the ſecond, he ſhews that the Study of the publick Law and State of *Germany*, is neceſſary to underſtand the Hiſtory of that Empire. 3. The Third runs upon the Hiſtory of *Germany*. The IId. Article concerns the *Eaſtern Empire*.

XI. In the next Chapter, Mr. *du Freſnoy* proceeds to the Hiſtory of *Spain* and *Portugal*; *Italy*; *Switzerland* and the *Low Countries*; *England*, *Scotland*, and *Ireland*; *Muſcovy*; *Poland*; *Sweden*; and *Denmark*.

XII. In the Twelfth, he treats of the other Parts of the World.

XIII. This Chapter concerns, 1. The Hiſtory of Provinces. 2. The Hiſtory of Religious and Military Orders. 3. The Hiſtory of the Houſes of *France*, *Portugal*, *Lorrain*, *Auſtria*, *Stuart*, and *Savoy*; the

Digitized by Google

Ancient Families extinct, those that are ſtill extant; and the Modern Families. 4. The Hiſtory of Great Men. 5. The Hiſtory of Arts and Sciences.

XIV, XV. Here the Author takes Notice of thoſe things that may be ſerviceable to Hiſtory, *viz.* Memoirs, Letters, Negociations and Treaties of Peace, Panegyricks and Funeral Orations, Secret Hiſtories, Satyrs, Charters, Medals and Inſcriptions.

XVI. Mr. *du Freſnoy* ſhews, how young People ought to be taught Hiſtory.

XVII. He gives ſeveral Directions to read Hiſtory with Prudence and Caution.

XVIII. He diſplays the Characters of a good and bad Hiſtorian.

XIX, XX. He lays down ſeveral Rules to diſcern Hiſtorical Facts and ſuppoſititious Works.

XXI. Laſtly, he ſhews what Uſe may be made of doubtful and ſuppoſititious Facts, doubtful and ſuppoſitious Works, and partial Hiſtorians.

It ſeems to me, that the Readers might have juſtly complained, if I had not given them this general Notion of the Author's Scheme.

What remains is to take Notice of ſome Paſſages contained in this *Method*.

'The Hiſtory of the Church of *Germany*, *ſays the Author*, is no leſs curious than that of the Empire. 'The Readers will find in it a Clergy, who being 'at firſt in pretty low Circumſtances, raiſed themſelves all of a ſudden by the Liberality of the Emperors to the Supreme Power of Secular Princes. 'And by degrees things are come to that paſs, that 'leſs Regard is had in Elections to the Weight of the 'Paſtoral Care, than to the Quality of Temporal Princes.

Digitized by Google

'Princes. What keeps the Church of *Germany* upon the ſame Foot to this very Day, is the Wealth 'of the Clergy, far exceeding what ſhould be allotted to the Miniſters of Chriſt ——

'The Clergy of *Germany* are now very different from 'what they were in former Times. They came into the 'World ſo poor, that even at the Beginning of the 'VIIIth Century, *Corbinian*, Biſhop of *Friſingen*, was 'never able to keep a Servant; and yet that indigent 'Clergy reaped ſo great a Benefit from the Compaſſion which their Miſery excited, from the eſteem they were in for obſerving ſtrictly the Eccleſiaſtical Diſcipline, in a Word, from the Piety of 'Laymen, eſpecially *Charlemagne*, *Lewis the Debonnaire*, and the *Saxon* Emperors, that they grew extremely rich in the Space of a Hundred and Fifty 'Years. But the Biſhops making an ill Uſe of their 'Wealth, ran into Luxury and Voluptuouſneſs; 'made War with Secular Princes; oppreſſed the 'People; inſulted Sovereigns, and by ſuch a Conduct 'made themſelves odious to every Body. Heretofore they did not mind Study; they neglected their 'Holy Miniſtry; they thought it was beneath them 'to preach the Word of God; they were Biſhops 'and were aſhamed of being Prieſts: But things are 'now ſomewhat altered'

'One may very well wonder, *ſays* Mr. *du Freſnoy*, 'that the Letters of ſome private Men, thoſe of '*Patin*, for Inſtance, ſhould have been ſo much admired. That Phyſician did generally write nothing 'but falſe News to his Friends, and what came into 'his Mind. One cannot ſufficiently blame him for 'his Negligence in thoſe things, that are beſt known '—— I could give an Account of abundance of 'ſuch Miſtakes; but they would make a larger 'Work than the Three Volumes of his Letters. 'Beſides, it hath been obſerved, that his Characters 'of Men are drawn at Pleaſure, either for his own 'Diverſion, or to divert others: —— Nay, he did 'not ſcruple to aſcribe the moſt impious Sayings to 'great Men, in order to blacken their Reputation.

Digitized by Google

'Cardinal *de Richelieu*, *says he*, who loved to be 'merry, when he was not in a Melancholly Fit, 'asked one day Mr. *Mulot* his Confessor, *How many 'Masses were requisite to deliver a Soul from Purga-'tory*. The Doctor answered, that no Body knew 'it, and that the Church had not defined it. *Thou 'art an* Ignoramus, replied the Cardinal: *as many 'Masses are necessary for that Purpose, as Snow-balls 'to heat an Oven*——

'The Satyr of *Rabelais*, *says our Author*, is the 'first that ever was publish'd in *French* —— I 'wonder that such Judicious Men as *Scævola Sam-'marthanus* and *Thuanus*, should have so much com-'mended that Work, since all its Beauty consists in 'ridiculous Exaggerations. Hence it is, that our 'best Writers look upon it as a flat and insipid Per-'formance, which an honest Man can hardly read, 'without repenting of it. That Piece, far from be-'ing a Production of good Sense and Reason, is ra-'ther the Work of a Man, whose disordered Fancy 'prompted him to make himself merry, to the Pre-'judice of his Reader's Modesty.'

Mr. *du Fresnoy* has been so careful to do Justice to the Learned Protestant Writers quoted by him, that he has found it necessary to justify himself upon that Head, in order to avoid the malicious Imputations of some narrow spirited People, who cannot endure that Men of different Principles in Religion, should have any Encomium bestowed upon them.

I proceed to the Second Volume. It contains, 1. A Treatise *concerning the Use of History*, publish'd heretofore by the Abbot *de St. Real*. 2. *A Discourse upon the* French *Historians*, by Mr. *de St. Evremond*. 3. Father *Rapin's Instructions* † *about History, with the Character of all the Ancient and Modern Historians*. 4. *A Catalogue of the chief Historians, with Critical Remarks upon their Works, and the Choice of the best Editions*, by *Mr. du Fresnoy*. That Catalogue, consisting

† *Those Instructions are not in the* Paris *Edition.*

of

of 304 Pages, is not the most inconsiderable Part of this Work. There are in it many curious and useful Observations upon Historical Books; and the Author frequently shews which are the best Editions. Here follow some of his Remarks.

'Jerome de la GARDE, detenu prisonnier en la 'Conciergerie, Memoire sur la mort d'Henri IV. 1610 'Those Memoirs contain the whole Intrigue of the Death 'of Henry IV. and discover the principal Causes of it, 'not mentioned by our Historians, nor even by Mr. Le 'Vassor in his History of Lewis XIII. Those Memoirs 'are extremely scarce; and I know but two Copies of 'them, the one Printed, and the other Manuscript.

'Jacobi Augusti THUANI Praesidis Historiarum 'sui temporis Libri 138 ab an. 1543. ad an. 1607. 'Accedunt Commentariorum de vita sua Libri VI 'in fol. *Aureliæ Allobrogum (Genevæ)* 1620. 4 Vol.

'———— *Ejusdem* pars prima, quæ libros XVIII. 'usque ad annum 1560. complectitur. in fol. Paris, 'Patisson, 1604.

'———— *Ejusdem* Historiarum sui temporis Li- 'bri 138 in fol. *Paris, Drouart.* 1606. 4. Vol.

'——— Historiæ sui temporis, in 8. *Aureliæ.* XI. 'Vol. *This Edition, though imperfect, is a good one.*

'Index nominum propriorum, quæ in Jac. Aug. 'Thuani Historiis leguntur cum vernacula expositi- 'one in 4. *Geneve* 1634. *The same Book has been re- 'printed in* 4to. *in* Germany *with this Title,* Clavis 'Historiæ Thuanæ.

'Joan. Bapt. *Galli,* Notationes in Historiam Thu- 'ani in 4. Ingolstadii 1614.

'Prætoris Parisiensis sententia adversus Libellum 'inscriptum *J. B. Galli Notationes in Histor. Thuani.* 'in 4. *Paris* 1614.

'J. P. *Titii,* Jacobi Augusti Thuani voluminum 'historicorum Recensio. in 4. *Gedani.* 1685.

'Thuanus restitutus, sive Syllogè locorum vario- 'rum in Historia Thuani delitescentium. in 12. *Am- 'sterdam.* 1663. *The Collection of the Passages struck*

out

'out of Thuanus's *History*, and contained in this Book, 'is not very complete.

'I have set down all those Pieces one after another, 'because they ought to be added to Thuanus's *History*. 'That Historian is the most sincere, and the most exact, 'that we have for the XVI. *Century*. We have had 'no Body of *History* so perfect, written in our Days. It 'is generally esteemed by the French and Foreigners, by 'the Catholicks and Protestants. There are some Men, 'such as Justus Lipsius, who disapprove that *History*, 'as being too true and too sincere. Lipsius himself writ 'the same to Thuanus. However, it cannot be denied, 'that Thuanus has committed some mistakes. Of all the 'Editions of his *History*, that of Geneva in 1620. is the 'best: The others are much more imperfect. But in or-'der to have a complete Edition, one must get the First 'Volume printed at Paris in 1604. for Mammert Pati-'sson, Son in Law to the Famous Robert Stephens. 'That Edition of Patisson is the First; and many good 'things have been left out in those that were published 'afterwards. Besides, one must have the Volumes 'printed for Drouart, and the Two last Volumes of the 'Geneva Edition. To which must be added the small 'Book Entituled, Thuanus restitutus, which contains 'a Collection of the Passages struck out and altered in 'Thuanus's *History*. There are some Manuscripts, that 'contain more Alterations than that Book: Those who 'can get them transcribed, should not fail to do it. 'The Book printed at Ingolstad in 1614. under the 'supposititious Name of J. B. Gallus, is ascribed to 'John Baptist Machaut. One should have that Piece, 'with the condemnation of it by the Chatelet at Paris, 'as soon as it came out. Thuanus having strangely dis-'figured all the proper Names of the French, which 'he turned into Latin, it was found necessary to make 'a Dictionary wherein they are explained. That Dic-'tionary came out in 4to at Geneva in 1634. and has 'been reprinted in Germany with this Title, Clavis 'Historiæ Thuanæ. It is a surprising thing, that so 'many furry Books should find Editors and Printers, 'and that no body should have thought of publishing a 'good Edition of such an useful and even necessary His-'tory,

Digitized by Google

'tory, which is certainly a much better Work than the 'Body of the Antiquities of Italy, reprinted in Hol-'land by Mr. Grævius in Six Volumes in Folio. Sever-'al Persons designed to translate Thuanus's History; 'but du Ryer is the only one who undertook that Work: 'He has translated one half of it. His Version did not 'sell very well, perhaps because it is not complete'.

I shall occasionally insert in the Margin † a curious Passage relating to *Thuanus*'s History.

'Histoire du Roi par les Medailles, par l'Academie 'Royale des Inscriptions, in fol. *Paris, de l'Imprime-'rie du Louvre.* 1702. —— Idem in 4. *Paris.* 1702. 'A prodigious Expence has been made for printing that 'Book in Folio: The Medals and Ornaments of the 'Book have been engraved by the best Masters, and the 'Impression is very magnificent. That Volume contains 'all the Medals stamped for the King, with plain and 'short Explications of each Medal and of the Event 'represented upon it. The Edition in Folio has not 'been sold: The King kept it for himself to make Pre-'sents

† 'The History of Mr. *de Thou* will not be so soon fi-'nished. The new Volume which he gives us, reaches to 'the *Paris*-Massacre exclusively. He has left out his Ac-'count of the whole Council of *Trent*; which is a great 'Loss. That Account would make up a Volume. He 'has inserted in it several Truths, which cannot be born 'with now, especially at *Rome*, where his Book would 'have been censured, had it not been for some Cardinals 'who are his Friends. My Brother who is there, has been 'very serviceable to him in that Affair, and writes to him 'frequently. The Cardinal *Seraphin* has prevented the 'Censure two or three times. I cannot tell, whether this 'new Volume will be as much talked of as the first, which 'has given him a great deal of Trouble". *This Passage is taken from a Letter of* Peter Dupuy (Puteanus) *to* Joseph Scaliger, *dated from* Paris May 20. 1606. *'Tis the* 86*th. Letter of the First Book of the* French Letters *written to* Scaliger, *and printed at* Harderwyck 1624. *in* 8vo.

Digitized by Google

'sents of it; and some have bought it for two hundred Crowns of those, to whom the King had given it. The Edition in 4to was printed at the Bookseller's Charges, and was consequently sold. ——

'L'Histoire du Roy recueillie par M. de Visé, in Fol. *Paris, in Twenty Volumes.* There are but few Copies of that Compilation, made by the Author of the Mercure Gallant; and they are not to be sold. They are only given to the Ministers, and to some other Persons.

'L'Histoire de Louis le Grand, par M. l'Abbé LE GENDRE Chanoine de Paris in 4. & in 12. *Paris 1699.* That Book, which is very indifferent, and very little esteemed, has been reprinted several Times in France and Holland. Which shews that a Multitude of Editions is not a certain Sign of a good Work.

'Roger de Rabutin Comte DE BUSSY, Histoire abregée du Roy, in 12. *Paris 1700.* What a sorry † *History is this!* Every Thing in it is dry and barren: He hardly mentions great Events —— and yet Count de Bussy took great Care to give publick Notice of

† Count *de Bussy* had a good Opinion of his Performance, as it appears from this Passage. "I am sure, says he, that what you, (*the Duke of* St. Aignan,) and I, shall leave to Posterity about him, (*the King*,) will be more glorious to his Memory than all the Annals of the Historians, because they are mercenary Men, whose Truths are suspicious, and who write from Instructions full of Matters, which frequently they do not understand, especially when they relate to War". *Letter 96. of the third Volume of Count* de Bussy's *Letters.*

Digitized by Google

'of that History, and asked the King's Leave * to 'write it. Which plainly shews the Truth of what has 'been said by an excellent Person, that a Man must 'have something more than Wit to write a Book.

AN ADDITION TO THE FOREGOING ARTICLE.

After I had compoſed the foregoing Article, I have received the *Paris*-Edition of the Book, which makes the Subject of it, and I find two Paſſages in the Edition of *Bruſſels*, that are not in the *Paris*-Edition.

The firſt Paſſage (*page* 161, 162) contains an Encomium upon his Grace the Duke of *Marlborough*, and begins thus. 'Ils (*les Anglois*) peuvent même 'ſe vanter de pouvoir donner là-deſſus (*ſur la guerre*) 'des leçons à tous les autres peuples; conduits, com'me ils le ſont, par ce General invincible, la terreur 'des Conquerans, dont le nom ſeul eſt capable de 'renverſer les plus fiers Ennemis. *&c*". That is, *Nay, they* (the *Engliſh*) *may boaſt of being able to inſtruct all other Nations in it*, (in the Art of War); *being led, as they are, by that invincible General, the Terror of Conquerors, whoſe bare Name is ſufficient to overthrow the boldeſt Enemies.* &c.

The ſecond Paſſage (*pag.* 160, 161.) begins with theſe Words, *Je ne puis mieux finir cet Article, que par le caractere des Anglois. C'eſt, dit le Pere d'Orleans,*

* This particular may be confirmed by the following Paſſage of Count *de Buſſy*. 'When I deſired the Duke of 'St. *Aignan* to tell him (*the preſent King of* France,) that 'before I ſhould ſerve him again in the Army, I beſought 'H. M. to approve my writing his Hiſtory; the King 'ſent me Word that what he had done, was not ſufficient 'for my Purpoſe, but that he hoped he ſhould afford me 'Matter enough in time". *Letter* 84. *of the firſt Volume of* Count de Buſſy's *Letters.*

Digitized by Google

ans, une Nation belliqueuſe, *&c.* That is, *I cannot better conclude this Article, than with the Character of the* Engliſh. *They are, ſays Father d'Orleans,* a Warlike Nation, *&c.*

Next to the Paſſage of Father *d'Orleans*, I find theſe Words: *Learning, which is in a manner banished from* France, *has now taken Sanctuary in that Kingdom* (England.) *The* Engliſh *are full of Senſe: they have a vaſt Genius, and apply themſelves to learned Works with an indefatigable Labour.* &c.

All the Paſſages, which I have inſerted in the foregoing Article, are in both Editions. The *Paris*-Edition is finer, and much more correct, than that of *Bruſſels*.

ARTICLE IX.

The New Law of Fluids: or, a Diſcourſe concerning the Aſcent of Liquors, in exact Geometrical Figures, between two nearly contiguous Surfaces. To which is added the true State of the Caſe about Matter's Thinking: Wherein it is ſhewn, how very near that Controverſy now is to a full and compleat Deciſion. By HUMPHREY DITTON, *Maſter of the New Mathematical-School in* Chriſt's *Hoſpital.* London: *Printed by* J. Roberts, *for* Benj. Cowſe, *at the Roſe and Crown in St.* Paul's *Church-yard.* 1714. *in* 8vo. *Pagg.* 68, *and* 73.

BESIDES the Two Diſcourſes mentioned in this Title, the laſt whereof chiefly muſt needs raiſe the Curioſity of the Readers, I think it neceſſary to obſerve

Digitized by Google

obſerve that Mr. *Ditton* has drawn from his firſt Diſcourſe a *General Corollary* conſiſting of twenty eight Pages, wherein he undertakes to eſtabliſh the Certainty of the Doctrine of *Attraction*.

The Curious will be glad to ſee how that ingenious Author anſwers the Obections that have been raiſed againſt that Doctrine.

ARTICLE X.

PALERMO.

FAther *Michael del Giudice* will ſhortly publiſh a Collection of all the Hiſtorians of *Sicily* in three Volumes in *Folio*. That Collection will be attended with ſeveral Additions of the Editor.

PARIS.

FAther *Banduri*, Benedictin of the Congregation of *Melecta*, who has publiſhed the *Antiquities of* Conſtantinople † in two Volumes in *Folio*, has lately put out a Project of a Collection of Medals ready to be ſent to the Preſs. That Collection will contain in two Volumes in *Folio* all the Medals of Emperors and Empreſſes, which he has been able to collect from *Trajanus Decius* to the *Palæologi*. All the Collections that have been printed hitherto, are very imperfect; which is the Reaſon why Father *Banduri* has undertaken to go about this Work. *Mezzabarba* publiſhed only the *Latin* Medals, without diſtinguiſhing their Sizes:

† *An Account of thoſe Antiquities has been inſerted in theſe* Memoirs. *See the Index.*

Digitized by Google

Sizes. Besides he frequently omits the Discription of the Heads of Medals, and the Inscriptions that are on that Side, not to say that he describes many of those Monuments only upon the Credit of others. *Mezzabarba*'s Performance about *Latin* Medals was imitated by Mr. *Vaillant*, as to *Greek* Medals, and those of Colonies; and he has frequently omitted the Heads of the choice Medals mentioned by him. Most of the other Antiquaries, such as *Patin* and *Begerus*, have only published the Medals belonging to private Men; others, such as *Tristan* and *Seguin*, have only collected several choice Medals.

The Author begins with the Emperor *Decius* for these Two Reasons. 1. Because other Writers have been more careful to describe the Medals of the Emperors who reigned before *Decius*, than those of his Successors. 2. Because the new Medals of the former Emperors, that have been discovered since the Collections just now mentioned, were immediately published and explained; whereas the others have been neglected.

This new Collection will therefore contain all the *Greek*, *Latin* and *Egyptian* Medals, which the Author has seen in the several Cabinets of *France*, from *Trajanus Decius* to the *Palæologi*. He will add to them all those that are in the Cabinet of the Great Duke of *Tuscany*, in that of the King of *Prussia* published by Mr. *Begerus*, and in the Works of *Mezzabarba*, *Vaillant*, and others.

All the scarce Medals of every Emperor will be accurately engraved. Next to those Cuts, the Readers will find the Life of each Emperor taken from contemporary Writers, and attended with all the Discoveries that Medals can afford. Next to that Life, the Author will insert a Series of Medals stamped for that Emperor, and divided into several Classes. The gold Medals will come in first, and then silver and brass Medals. As for the brass Medals, Father *Banduri* will give us, 1. The Medalions. 2. The Medals of large Brass. 3. Those of middle and little Brass. The Medals of each Class will be disposed according to the Alphabetical Order of the Reverses. The Head and

Digitized by Google

and the Inscription on that Side will always be carefully described. The Author will add short Notes, when there is occasion for it. In brass Medals there will be other Divisions, besides those that have been just now mentioned; for the Readers will find in the first Place the *Roman* Medals, afterwards those of the Colonies, and then the *Greek* and *Egyptian* Medals. All the brass Medals of *Mezzabarba* will appear at the end, because he took no Notice of their several Sizes.

There will be in that Collection about two hundred Copper-Cuts of Medals, and a Map of the *Roman* Empire.

When the Author has published this large Collection, he will earnestly go about the Editions of *Nicephorus*, *Theodorus Antiochenus*, *Philo Carpathius*, and other Fathers, which he promised some Years ago.

PARIS.

A Hundred Cuts, representing the several Nations of the *Levant* drawn to the Life in 1707, and 1708. by Order of M. *de Ferriol*, the King's Ambassador at the Port, have been lately engraved under the Direction of Mr. *Le Hay*.

Cent Estampes representant les differentes Nations du Levant peintes d'après nature en 1707, *&* 1708. *par les ordres de M. de Ferriol Ambassadeur du Roy à la Porte; & gravées en* 1712, *&* 1713. *par les soins de Mr. le Hay.*

M. *de Ferriol*, Ambassador from the King at *Constantinople*, made use in 1707, and 1708 of *Van Mour* an eminent *Flemish* Painter, to draw to the Life every Thing represented in these Cuts. Mr. *le Hay*, whose Capacity is so well known, has, as it were, directed the Hand of those excellent Masters, who have engraved them from the Original Pictures. The best Judges will find nothing wanting in them. The Ground-work, the Objects which attend the Figures, the Figures themselves, their Cloaths, and Attitudes, offer to the Eye a Variety equally pleasant and instructive.

Digitized by Google

Thoſe Cuts repreſent in the firſt Place the Grand Signor, the Queen Sultaneſs, the chief Officers of the Seraglio; the Mufti, the Men of the Law; the Great Viſir, and the Military Officers by Land, the Capitan Bacha, and the Officers of the Marine. The next Figures exhibit *Turks* and *Turkiſh* Women of different Conditions; Merchants, *Jews* and *Jewiſh* Women; and other Subjects of the *Turks* in *Europe*, ſuch as the Patriarch of the *Greeks*, and the Men and Women of the ſame Nation, who inhabit the main Land, or the Iſles of the *Archipelago*.

The Nations tributary to the Grand Signor, or in Alliance with him have not been forgotten; and one may ſee upon this Kind of Stage ſeveral Figures, which ſhew what ſort of Cloaths are in Faſhion, in *Hungary*, *Walachia*, *Albania and Tartary*. The very *Indians*, *Perſians*, *Armenians*, *Arabians* and *Africans* appear in that noble Collection; and the laſt Cut, twice as large as the others, repreſents the Ceremony of a *Turkiſh* Wedding. The other Cuts are about a Foot in length, and about nine Inches in Breadth.

PARIS.

THE following Books have been lately publiſhed.

Nouvelles Obſervations ſur la pratique des Accouchemens, avec la maniere de ſe ſervir d'une nouvelle machine très-commode & facile pour tirer promptement & ſurement la tête de l'enfant ſeparée de ſon Corps, & reſtée ſeule dans la matrice, ſans ſe ſervir d'aucuns inſtrumens trenchans ou picquans, qui puiſſent expoſer la mere a aucun danger. Par Pierre Amand, Maiſtre Chirurgien Juré à Paris. Paris. 1714. in 8. pagg. 432.

REFLEXIONS critiques ſur la Médecine, ou l'on examine ce qu'il y a de vrai & de faux dans les jugemens qu'on porte au ſujet de cet Art. Dediées a Son Alteſſe Royale Monſeigneur le Duc d'Orleans. Par M. Lefrançois, Docteur en Medecine de la Faculté de Paris. Paris. 1713. in 12. Vol I. pag. 340.

THE ſecond Volume of the *Arreſts notables des differens*

Digitized by Google

differens Tribunaux du Royaume, &c. Paris 1713. *in* 4. pag. 702.

FATHER *le Brun*, Prieſt of the Oratory at St. *Magloire* at *Paris*, will ſhortly ſend to the Preſs a Book intituled,

Explication litterale hiſtorique, & dogmatique de toutes les Prieres & de toutes les Ceremonies de la Meſſe, ſuivant les anciens Auteurs, & les monumens de la plûpart des Egliſes, avec des Diſſertations & des Notes ſur les endroits difficiles, & ſur l'origine des Rits.

A Deſcription of a great Number of Plants by Father *Barlier*, a *Dominican*, is actually in the Preſs. The Figures are neatly engraved; and the Botaniſts will be very well pleaſed with that Work.

UTRECHT.

THE late Mr. *Almeloveen*, Profeſſor in the Univerſity of *Harderwick*, has ordered by his laſt Will above Fifty Editions of *Quintilian* to be lodged in the publick Library of this City, that they may be conſulted by thoſe who deſign, as he did, to publiſh a new Edition of that Author.

FRANEKER.

MR. *Bos* has publiſhed a Book in 12*o.* with this Title:

Antiquitatum Græcarum, præcipue Atticarum, brevis Deſcriptio.

HAGUE.

MR. *Pfaffius* has found in the Royal Library of *Turin* ſome Pieces of St. *Ireneus*, never yet publiſhed;

Digitized by Google

lished; one of which contains a Deſcription of the Celebration of the Euchariſt in the Time of that Father. Thoſe Pieces are actually in the Preſs here. The Editor will add to them ſeveral Notes againſt Father *Maſſuet*. Thoſe Notes will be attended with Three Diſſertations. In the Firſt, the Author treats of the Oblation of the Euchariſt among the Ancient Chriſtians, and confutes the Opinions of the late Biſhop of *Meaux*, Dr. *Hicks*, and a *German* Writer. The Second Diſſertation runs upon the Conſecration of the Euchariſt. The Author ſhews, that the Church of *Rome* has departed from the Practice of the Primitive Church, upon that Head. In the third Diſſertation, Mr. *Pfaffius* undertakes to prove, that whoever deſigns to judge rightly of Matters of Religion, ought to be free from Prejudices.

LONDON.

For Want of News to fill up the remaining Part of this Sheet, I ſhall inſert the following Lines.

I Had almoſt forgot to inform the Readers, that the Author of theſe Papers has been attacked by Dr. *John Edwards* of *Cambridge*, without any juſt Reaſon.

I muſt ingenuouſly confeſs, that when I gave an Account of his Pamphlet, I did it only to fill up a Gap. However, he had no Reaſon to complain of my Extract; and I do ſincerely proteſt, that I never deſigned to offend him, nor any body elſe.

He is angry with me, becauſe I commend *Judgment* and *Modeſty*. He is diſpleaſed, becauſe I do not write like a *Bigot*; without conſidering that a Book, written by a bigoted Man, can never be a good Book.

Though I am, and have always been a great Admirer of the Church of *England*, and a hearty Friend to Epiſcopacy; yet that *unfair* and *unpolite* Writer (to uſe ſofter Epithets than he deſerves) has all along altered, curtailed, and falſified my Words, to ſerve his own Ends, under the ſpecious Pretence of a Religious Zeal. This I could ſhew at large; but 'tis ſufficient

Digitized by Google

ficient that any one, who thinks it worth his while, may find it so by comparing our Papers together.

It were to be wished, he would read the Seventh Verse of the thirteenth Chapter of *Job*.

I shall insert a Curious Passage in the Margin †.

---

† Mr. *du Fresnoy*, Author of the *Method to learn History* mentioned above (Art. VIII.), informs us, that he has been reflected upon for commending the Learning, Judgment, and other good Qualities of several Protestant Writers; and because he does so still in this *Method*, he has thought fit to publish the following Passage, very proper to be inserted here. "I shall not alledge in my Defense, "says he, the most Learned and Zealous Catholicks, who "have bestowed Encomiums upon Protestant Authors. "The Enumeration of their Names would be too long and "too tedious; for they are Numberless. But to bring the "Thing to the Test of the most accurate Reasoning, Did "ever any Body believe that the Approbation of some per- "sonal Qualities in a Man, imply an Approbation of the "Faults which he might have? Don't we commend every Day "the chast Moderation of *Virgil* whose Verses do not savour "of the Corruption of his Age? Don't we admire the "pious Acknowledgement of *Avicenna*, who, assoon as he "had discovered a Truth, prostrated himself upon the "Ground to give Thanks to God for such a Discovery? "Do we pretend to justifie by such Praises the Heathenism "of the former, and the *Mahometism* of the latter? If I "say that *La Peyre* is a pitiful Chronologist, will any one "fancy that I blame the Catholick Religion professed by "that Writer, because I blame his Way of Writing, and "his want of Exactness, censured by *Petavius* with no less "Wit than Learning? For the Reason is the same: If it "be never lawful to commend a Protestant, because he is "in an Error about Religion, it will never be lawful to "find Fault with a Catholick, because he professes a true "Doctrine. Let no one therefore reflect upon me for "preferring Archbishop *Usher*'s Chronology to that of Fa- "ther *Petrau*, a Catholick——— A Man of Sense will "never believe, that an Encomium upon certain Qualities "of the Mind implies an Approbation of all other Quali- "ties. Does any body look upon *Melchior Canus*, as a "Man who approved an idolatrous Worship, to the Pre-

Digitized by Google

ARTCLE XI.

L'ILIADE. Poeme. Avec un Diſcours ſur HOMERE Par Monſieur DE LA MOTTE, de L'Academie Françoiſe. A Paris, chez Gregoire Dupuis, ruë S. Jacques, à la Fontaine d'Or. MDCCXIV.

That is,

THE ILIAS. A Poem. With a Diſcourſe upon HOMER, *ſhewing the Beauties and Imperfections of that Celebrated Poet. By Mr. DE LA MOTTE, of the* French

---

judice of the Chriſtian Religion, becauſe he had a greater Eſteem for the Sincerity of *Suetonius*, and *Diogenes Laertius*, than for that of the Legendary Writers of the middle Ages of the Church? I wiſh I might have had Occaſion to commend more Catholick Authors than I have done; but as we ought to diſapprove all vicious Qualities, where ever they may be, we ought alſo to eſteem all commendable Qualities, where-ever they are to be found, even though they were mere natural Qualities.

Is it not a ſurpriſing thing that Mr. *du Freſnoy* ſhould be obliged to make this Apology in ſuch a polite and enlightened Age, as ours is? But is it not more ſtrange, that I ſhould have Occaſion to take notice of it in a Proteſtant Country, in *Great Britain*?

Digitized by Google

French *Academy*. Paris, MDCCXIV. *In* 8vo. *pag.* 180. *for the Diſcourſe, and* 207. *for the Poem. Sold by* P. Dunoyer *at the* Eraſmus's *Head in the* Strand.

MADAM *Dacier*, and Mr. *de la Motte*, have very different Notions about the Merit of *Homer*. That Illuſtrious Lady undertook to ſhew the Excellency of that Poet, and beſtowed the greateſt Encomium upon him, in a Preface to her *French* Tranſlation of the *Iliad*, of which I have given an Account in one of the foregoing Volumes. Mr. *de la Motte*, being of Opinion that *Homer* is not a perfect Model of *Epic* Poetry, has publiſh'd a Diſcourſe which ſeems to be an indirect Confutation of Madam *Dacier*'s Preface. That Diſcourſe and a Poem that follows it, have occaſioned a great Uproar among the Men of Letters at *Paris* and raiſed the Indignation of M. *Dacier*, and the other Admirers of the Ancients. Mr. *de la Motte*, ſay they, does not underſtand *Greek*; and therefore he cannot be a competent Judge of the Works of *Homer*. In Anſwer to that Objection, thoſe who ſide with Mr. *de la Motte*, and whoſe Number is very conſiderable, ſay, that he does not pretend to examine the *Greek Iliad*, but only the *French* Tranſlation of that Poem by Madam *Dacier*; and that he defies his Adverſaries to ſhew that his Criticiſms upon *Homer* are not juſt and true.

The Diſcourſe, which makes the Subject of this Article, is a Diſſertation, or rather an Eſſay upon the Art of Poetry, wherein Mr. *de la Motte* does freely give his Opinion about the *Iliad*, and its Author.

M. *de la Motte* having mentioned, on the one ſide, what has been ſaid by the Admirers of *Homer* to the Glory of that Poet, and on the other, what has been objected againſt him by thoſe who deſpiſe him, does not approve the great Admiration of the former,

Digitized by Google

nor the great Contempt of the latter. He thinks it neceſſary to examine the ſeveral Parts of the *Ilias* with Impartiality, in order to give a right Judgment about that Poem; and declares, that he propoſes his Sentiments only as Conjectures, with a due Reſpect for thoſe who are of a different Opinion, being always ready to be better informed. Nay, he is willing to forgive injurious Words, if any one can undeceive him at that rate.

After theſe Obſervations, Mr. *de la Motte* treats of *Homer*'s *Deſign* in his *Illias*. The Learned are not agreed about it. Some believe, that the Poet undertook to pleaſe his Readers with an Ingenious and entertaining Deſcription of the War of *Troy*. Others that he only intended to raiſe in their Minds a great Admiration for the ſurpriſing Valour of his Hero. Others that he had only Manners in his View; and that by a very ſimple Fable, though vaſt on Account of its Ornaments, he deſigned to make the *Grecians* ſenſible, how a good Underſtanding among the Princes, who governed them, was abſolutely neceſſary for their Welfare and Happineſs.

Our Author mentions the Reaſons alledged for thoſe three Opinions, and rejects them. He believes, that the firſt Deſign of *Homer* was to ſing the Anger of *Achilles* his Hero, as being a proper Subject to raiſe the Attention and Admiration of the Readers; and that in order to pleaſe the *Greeians* more effectually, he adorned that Subject with every thing that might be entertaining to them, with a Deſcription of their Country and Uſages, and with the Hiſtory of their Kings, and their Gods. I am the more unwilling, ſays Mr. *de la Motte*, to look for any other Myſtery in the *Ilias*, becauſe thoſe who know the true Deſign of that Poem, have no great Advantage over thoſe who know nothing of it.

And yet, continues the Author, ſo great a Streſs is laid by ſome Learned Men upon the Importance of thoſe Diſcoveries, that they make every thing, which they find in *Homer*, an inviolable Rule. They unmer-

Digitized by Google

unmercifully refuse to call a Poem *an Epic Poem*, unless it be like the *Ilias* or the *Odyssea*. The Action, say they, ought to be feigned, and great; it must be transacted among Kings, confined to a certain Space of Time, and attended with the Ministry of the Gods; nay, the Narration it self ought to have a certain Extent. Why so? Because, say they, 'tis the Nature of the *Epic* Poem. But how do they prove, that it is its Nature? Because all those Qualifications are to be found in a Poem of *Homer*, which has had a good Success, and, what is more considerable still, has been approved by *Aristotle* and *Horace*.

Mr. *de la Motte* has a different Notion of the *Epic* Poem. Nothing appears to him absolutely essential to that Poem, but the Account of an Action. Whether the Action be great, pathetick, or only agreeable; whether it be transacted among Kings, or Persons less distinguished; whether the Poet be profuse of the Wonderful, or contented with natural Causes; those Differences will indeed make new Species, but will not change the Nature of the Poem.

Our Author goes farther still, and does not think it necessary to confine the Poem to the Account of an Action. Perhaps, says he, the whole Life of a Hero, artfully managed, and adorned with Poetical Beauties, would be a proper Subject for an *Epic* Poem. Thus he looks upon the Choice of the Matter, and even of the Form, as an Arbitrary thing. But, says he, whatever the Choice may be, the Poet ought to please the Reader. He must either raise his Attention by the Importance of the Events, or move his Heart with the Passions of the Actors, or only amuse him with the Variety and Graces of the Subject. A Poem, which affords all those Advantages, and pleases in order to instruct, would doubtless deserve the Preference; and yet the Oeconomy of such a Poem, should not be proposed as an inviolable Rule, because perhaps the same End might be attained some other way.

The Author proceeds to the *Art* of *Homer*, and says that he made it his Business, to raise the Attention of his Readers, to move, and to surprise them.

In

Digitized by Google

In order to excite their Attention, he pitched upon the greateſt Event, that might affect them: All the *Grecians* in Arms croſs the Sea, to deſtroy a flouriſhing Kingdom.

To move the Readers, he has interſperſed thro' his Work the moſt affecting Sentiments, and the moſt lively Paſſions. Not contented to relate thoſe Paſſions, he preſents them, as it were, to the Eye, that he may give a greater Life to his Poem. He generally introduces his Actors Speaking: The Dramatick prevails all along in the *Ilias*; and ſuch is the Charm of it, that ſometimes it adorns the Poem, even when it is a Fault.

Homer was fully ſenſible, that there is a great Difference between relating the Senſe of a Diſcourſe, and inſerting the Diſcourſe it ſelf. The Poet would leſſen the Sentiments of his Actors by a bare Narration: All the great Strokes, all the Vehemence would vaniſh away. Whereas if I hear the Actor himſelf, and receive the Paſſion, as it were, from the firſt hand, I am immediately affected with it, I ſhare it with him; the Apoſtrophes and other Figures work upon me; inſtead of a Reader I become a Witneſs; I forget the Poet, and mind only the Actor.

Laſtly, in order to ſurpriſe, *Homer* made uſe of the Wonderful. The whole Heaven is concerned in his Action: There are *Greeks* and *Trojan* Gods, like ſo many Chiefs, whom the Poet diſtributes to each Party. Thus, Prodigies are not ſpared, Blood-rains, ſudden Inundations, ſpeaking Horſes, Tripods going of themſelves to the Aſſemblies of the Gods, Gold Statutes that move and think. *Homer* is very free of all thoſe things; and though his Age was never ſo greedy of Fables and Miracles, he muſt needs have had full Satisfaction.

That Poet being contented to occaſion this ſort of Surpriſe, neglected another, which requires much more Skill, and appears a great deal more important. He ſhould have prepared the Events, without making his Readers foreſee them; and he ſhould have done it in ſuch a manner, that when they happen, the Reader may be ſurpriſed without being offended, and feel, according to the Nature of the Event, a great

Digitized by Google

great Joy, or a great Grief, not leſſened by Foreſight.

Homer, far from obſerving this Art, ſeems to have avoided it deſignedly. Not contented to prepare the Events, he gives full Notice of them, even more than once. When he brings in the two Armies fighting, the Reader knows before-hand which of them will get the Victory. When Two Heroes are engaged, the Reader knows who is to die, and who will come off Victorious. *Jupiter* himſelf, in the middle of the Poem, to make a ſhew of his Power and Foreknowledge, gives the Gods an exact Account of the remaining Part of the Action; ſo that the Reader is tempted to go no farther, and can hardly reſolve to enter into a Detail, which becomes indifferent, as ſoon as the eſſential Points of it are known.

Homer did not ſufficiently conſult the Nature of Man upon this Occaſion. There is only a certain Meaſure of Senſibility in the Human Heart: The Foreſight of Events exhauſts it by Degrees, ſo that when they come to paſs, they make an Impreſſion more or leſs faint, as they have been more or leſs foreſeen. Therefore a Poet, who deſigns to move the Reader, ought carefully to preſerve all the Impreſſion, which the Events are able to produce; and keep up in him an agreeable Uneaſineſs about the Fate of thoſe Perſons for whom he is concerned, and a lively Deſire of knowing the remaining Part of the Adventures; inſteed of blunting his Senſibility by foretelling what will happen.

The Nature of Man ought likewiſe to be conſulted, in order to preſcribe the true Bounds of the Probable and Wonderful. A Man is only mov'd with what he believes; and therefore a Poet ought to propoſe nothing to him, but what he can believe, and has at leaſt an Appearance of Truth. A Man admires only thoſe things, which appear to him Extraordinary; and therefore a Poet ought to ſet nothing before his Eyes, but what is out of the common Courſe of Nature. And that he may reconcile thoſe Two Principles, which ſeem to be ſo oppoſite, he ought to beſtow upon the Wonder-

ful

Digitized by Google

ful the Colours of Truth, by such probable Preparations; that those very Prodigies with which he designs to affect the Mind, may seem to be the natural Consequences of them.

Such is the way of uniting the Probable and the Wonderful together: But (continues Mr. *de la Motte*) the Application of that Principle is very Arbitrary. The Manners and Opinions of Nations are different: and those Manners and Opinions produce a Wonderful peculiar to each Nation, and different Probabilities. Thus a Poem might be excellent in a Country, and a very sorry one elsewhere, because things, accounted great in that Country, would be looked upon as mean in another.

I leave it to the Readers to judge, whether this last Reflection of Mr. *de la Motte* will not go a great way to justify many Passages in *Homer's Iliad*.

Our Author proceeds to the Gods of *Homer*. He describes their Misery, their Vices and Imperfections, and affirms, that the Poet is inexcusable for bringing in such contemptible Deities. Some pretend to vindicate *Homer*, by saying that the Multitude of Gods, who appear in the *Iliad*, is not at all inconsistent with the Unity of a Supreme Being; that they are only different Attributes of that Being; and that the Poet transformed them into Persons for no other Reason, but to explain the Divine Operations in a manner suited to the Human Imagination. If this Principle be true, says Mr. *de la Motte* how comes it to be insignificant in the Application? Can any one reconcile with that Notion the Hatred of *Juno* against *Jupiter*, the brutish way of *Jupiter's* being revenged of *Juno*, the Injustice with which the wisest of the Gods upbraid *Jupiter* himself, in a word, their frequent Tumults and Seditions? At this rate, we continually see in the *Iliad* the Attributes revolted against their common Essence; and the Passions of Man do not produce a greater Disorder in his Mind, than the Divine Qualities in the Soul of *Jupiter*. The Author takes Notice of another way of vindicating *Homer* upon this Head, and

com-

Digitized by Google

complains, that some go so far as to draw a scandalous Parallel between the sacred Writings, and the Imaginations of that Poet.

Mr. *de la Motte* having asked one Day the late Mr. *Despreaux*, how the Oddness and Undecency of the Gods of *Homer* could be accounted for, the latter told him, as a Secret, that he believed the Poet was afraid of tiring his Readers with a long Series of Tragical Actions; that having nothing to describe on the Part of Men but dismal Fights and Passions, he resolved to enliven his Subject at the Cost of the Gods themselves, and brought them in acting a comical Part in the Interludes of his Action, to divert the Reader, who might have grown weary of so many Engagements, had it not been for those Intermedes.

The Author takes Occasion from thence to make the following Observation. Men, says he, generally form two Sorts of Judgment about ingenious Works; the one publick, and the other private; the one for Shew and Ceremony, and the other for their own Use. When they examine an Author in their Closet, they do it freely, without minding what others think of him; and are sometimes the more fond of the Notion which they have of that Author, because it is more singular, and, as it were, more their own. But when they are to give a publick Judgment about the same Author, they endeavour to come nearer the common Notion, though it appears to them false, and grow basely circumspect. There are, continues the Author, many Persons of that Character; and I could name several, who believe as I do, and yet for want of Courage, they will perhaps join with my Adversaries.

Mr. *de la Motte* blames *Homer* for representing his *Heroes* Vain, Angry, Impious, Cruel, and makes several Observations upon their Characters

In the next place, He examines the *Narration* of the Poet. *Homer*, says he, should have affected the Readers with the Gracefulness of his Narration: It should have been concise and ingenious, whereas

Digitized by Google

it is frequently diffuse and insipid. He might have imagined such Circumstances, as were suitable to the principal Fact, which he was to relate: Why then does he pitch upon mean ones, when they should be Great and Noble? How come they to be disagreeable, when they should be graceful? Slow, when the Subject requires Vivacity?

When *Thetis* brings to her Son the Arms forged by *Vulcan*, and urges him to reconcile himself with *Agamemnon*; *Homer* adds to those great things, that *Thetis* was very careful to drive away the Flies from *Patroclus's* Body. Some call this an Allegory: Let it be so; but the Meanness of the Image affects much more, than the Justness of the Allegory.

Juno, in another place, dresses herself to the best Advantage, in order to charm and surprise *Jupiter*. *Homer* is so particular as to say, in fine Words if you will, but however very clearly, that she got off the Dirt of her whole Body before she perfumed it. An Idea, which tarnishes a very graceful Image.

Neptune is impatient to assist the *Greeks*. *Homer* relates, that this God fetches his Chariot in a certain Place; and then that he comes to a Place nearer the Camp; that there, he unteams his Horses, and shuts them up himself, to find them upon his Return: A Detail, unbecoming the Majesty of the God, and inconsistent with his Impatience.

I shall not scruple to say, continues the Author, that *Homer* offends in all those Passages against the Principle, which ought to direct a Poet in the Choice of Circumstances. He may imagine at Pleasure Facts proper to excite Admiration, Compassion, Joy, or any other Sentiment; but those Facts being once pitched upon, ought to be supported by suitable Circumstances. If it be a noble Fact, the Circumstances ought to be great and noble, and borrow Dignity one from another. If it be a Fact that causes a Concern, the Poet ought to mix nothing with it, but what may increase the Concern. Thus the Unity, which ought to prevail in the whole, ought also to prevail in each part.

Here

Digitized by Google

Here the Author takes notice of *Homer's Repetitions*: He is apt to think, that the Poet was not displeased to enlarge his Work with those things, which he had ready at hand; and maintains, that such Repetitions cannot be justified.

As for *Homer's Descriptions*, Mr. *de la Motte* acknowledges, that some of them are worthy of that Celebrated Poet; but he adds, that *Homer* is generally too particular, and spoils his Descriptions by too minute a Detail. If he describes a Shield, not contented to mention its Matter and Form, he gives an Account of all its Parts, and makes, as it were, an Inventory of them, which is sometimes the more tedious, as being attended with another Detail, importing, how that Shield came from hand to hand to the present Owner. Nor is this last Story without its particular Parentheses.

If he describes a Wound, he does it with an Anatomical Exactness, which cools the Imagination, and puts a Stop to the Reader's Concern about the remaining Part of a Fight.

If he describes the Travels of the Gods, he does it with a Heap of Circumstances, which make the Reader impatient. The Horses come out of the Stables; the Chariot is taken out of the House; the Horses are put to the Chariot; the God sets out; he rests in some Places, which the Poet does not fail to describe; the God goes on with his Journey, and arrives at last: But this is not all; the Return of the Deity is attended with as many Circumstances, as the Departure. A Poet, continues the Author, ought not to make such Descriptions. He ought to lay aside all indifferent Circumstances, and offer nothing but what is worthy of Curiosity and Attention.

The *Speeches* of the Actors in the *Ilias* appear to Mr. *de la Motte*, not only one of the most considerable Parts of that Poem, but also one of the richest and most beautiful. But he maintains, that many of those Speeches are wrongly inserted.

They are, says he, improper and unseasonable between Two Enemies in the heat of a Fight. How can Warriors, whose Interest it is to get a speedy Victory, lose

Digitized by Google

loſe time in giving their Enemies hard Words in the Middle of a Battel, and telling them Stories and Genealogies? How comes it, that one of the Combatants takes no Advantage of the Imprudence of the other? How comes it, that ſuch long Harangues are not interrupted with Lances and Javelins? Can any one believe, that in an Engagement two Soldiers, improperly transformed into Orators, will make an End of their Diſcourſes in ſuch a quiet Manner?

Our Author cenſures alſo the Diſcourſes, which the Heroes of *Homer* do ſometimes addreſs to the dead Bodies of thoſe whom they have killed. But above all things, he cannot bear the Harangues of the ſame Heroes to their Horſes. *Homer*, ſays he, makes no great Difference between Men and Horſes. He endeavours to work upon thoſe Animals by the ſame Motives, that prevail upon Men, ſuch as Intereſt, Pleaſure, Glory, and Virtue it ſelf.

Among the proper Diſcourſes to be found in the *Iliad*, Mr. *de la Motte* commends thoſe of the Ambaſſadors of *Agamemnon* to *Achilles*, in order to allay his Anger, and bring him back to the Aſſiſtance of the *Greeks*. The Author's Obſervations upon thoſe Speeches are no leſs judicious, than glorious to *Homer*. However, he believes they are interſperſed with ſeveral Imperfections, and undertakes to ſhew it at large; but I cannot dwell upon this Head. I proceed to his Reflections upon the *Compariſons* ſcattered through the *Iliad*.

Compariſons, ſays he, are made uſe of in the Poem, either to give a more lively and more diſtinct Idea of an Object, by exact Similitudes, or to raiſe and enliven the Mind by noble and agreeable Images; or only to keep up and vary the Narration, which would be too dry and too uniform without ſuch a Help.

There are but few Compariſons of the firſt Kind in *Homer*, continues the Author; and inſtead of fixing the Mind upon the principal Object, by making it clearer, they frequently caſt an Obſcurity upon that Object, and even make the Readers loſe the Sight of it, by a Heap of Circumſtances that have no Affinity with it.

Some

Digitized by Google

Some Perſons of a rigid Exactneſs cannot approve the Uſe of Compariſons. They pretend, that Compariſons give no Light, becauſe they are always very imperfect, and that it were much better to deſcribe the Object in Queſtion with the utmoſt Care, than to have recourſe to lame Similitudes, which are only proper to create a Confuſion. This is true, Philoſophically ſpeaking, ſays Mr. *de la Motte*; but in Poetry nothing can be more falſe. It is not ſo much the Buſineſs of a Poet to give diſtinct Ideas, as to give lively Notions, though ſomewhat more confuſed. Compariſons well choſen, produce that Effect. The Imagination does gladly take in two Objects at once: It is very willing to increaſe the imperfect Relations between them, and reſts ſatisfied, provided it be not led aſtray too ſenſibly.

The Second Uſe of Compariſons conſiſts in raiſing and enlivening the Mind. It muſt be confeſſed, ſays the Author, that *Homer* has been pretty ſucceſsful in that reſpect: His Compariſons are generally Noble and Graceful. The Majeſty of the Gods, the Brightneſs of the Stars, the Violence of the Waves and Winds, the Eagerneſs of Hunters and Dogs, the Courage and Strength of Lions, the Watchfulneſs of Shepherds, the Tractableneſs and Fear of Sheep, are his uſual Images; and the nobleſt and the moſt agreeable he could have choſen.

Homer has been cenſured for comparing *Ajax*, ſurrounded with Enemies, and leaving the Field of Battel againſt his Will, with an Aſs driven from a Meadow by Children, who throw Stones at him, and yet eating the Graſs as he is going away. Mr. *de la Motte* does not blame the Poet for making an Aſs the Subject of his Compariſon, becauſe that Animal was perhaps as much eſteemed in *Greece*, as it is deſpiſed by us. But he is a little offended with the *Children*, and the *Gluttony* of the Aſs; for, ſays he, at all Times, and in all Countries, thoſe Images are too mean to repreſent the obſtinate Valour of *Ajax*, and the Fury of his Enemies.

Digitized by Google

As for the Variety arising from Comparisons, these two Rules may be laid down; First, To use as many different Images as one can; Secondly, To insert them in the Narration, in such a manner that they be not too near one another, and that the Readers may not grow weary of them. If these Rules are judicious, *Homer* is guilty of two great Faults. He frequently brings the same Subject into his Comparisons, even three or four times in the same Page; as if being affected with a certain Object, his Imagination could afford him no other. He also heaps up too many Comparisons together: He has inserted five at the End of the fifth Book, which tire the Reader, and break the Action of the Poem.

In the next place, our Author makes several Observations upon the *Sentences*. They have, says he, a double Effect in the Poem; they are an Ornament to it, and make it useful. When the Examples have affected the Imagination, the Sentences fix in the Mind the Impressions of the Examples, by short Precepts, which the Memory easily retains. Thus a skilful Poet does not fail to scatter them through his Work, and to bestow upon them all the Beauty and Brightness that they are capable of.

Sentences ought to be rightly placed, elegant, short, and of great Sense. They ought to be rightly placed, that is, they ought to be suited to the Actions and Events mentioned by the Poet; for if they do not appear grounded upon Experience, the Reader looks upon them as frivolous, and they can make no Impression upon him.

They ought also to be elegant, short, and of great Sense. Elegance renders them Beautiful; Shortness gives them Strength; and a great Sense makes their Excellency. There are some Sentences in the *Ilias*, that have all those Qualifications. *Helenus* urges *Hector* to go back to *Troy* and *foretells* him great Misfortunes, if he continues obstinately to remain without the Walls. *Hector* answers him, that *the best Omen is to fight for one's Country*. It would be difficult to find a more elegant, precise, and judicious Sentence.

All

Digitized by Google

All the Maxims of the *Ilias* have not the ſame Beauty. Some are trivial, and others diffuſe. Trivial Sentences diſpleaſe the Reader, becauſe they teach nothing; and thoſe that are diffuſe, muſt needs be tedious, becauſe the Reader can add nothing to them. The Author proceeds to the *Expreſſion*.

The Expreſſion, ſays he, is much the ſame in Poetry, as Colouring in Painting. The Juſtneſs of the Compoſition, and the Exactneſs of the Deſign, are not ſufficient in a Picture; it is alſo neceſſary, that Colouring ſhould beſtow upon the Objects all their Reſemblance. In like manner, it is not enough for a Poem, that the Action be well imagined, that its different Parts be diſpoſed in a proper Order, agreeably to good Senſe and Nature; if the whole Work is not animated by the Expreſſion, the other Beauties have hardly any Effect, and are almoſt loſt. There never was a Work made in order to pleaſe, that kept up its Reputation long, without a Beauty of Expreſſion ſuitable to the Matter.

The Reaſon of it is, that the Expreſſion is never indifferent: If it does not help the Thought, it proves prejudicial to it, and conſequently if it does not pleaſe, it offends, or at leaſt tires the Reader. There are no perfect ſynonimous Terms in any Language: A Word does not contain the Senſe of another Word exactly, and in all its Circumſtances; nay, every turn expreſſes a particular Manner of viewing a thing

Mr. *de la Motte* infers from thoſe Principles, that ſince the Work of *Homer* had a good Succeſs in his own Time, and the following Ages, *Homer* muſt in general have been a great Maſter of his Language. But he denies that the moſt learned Men are able to judge of every particular Expreſſion contained in the *Ilias*. No one underſtands dead Languages to ſuch a Degree of Perfection, as to perceive all their Graces, Niceties or Negligences, and the happy or ſtrained Licences of the Ancient Authors. Is there any Modern, though never ſo learned, who can pretend to gueſs every thing that *Virgil* would have mended in his *Æneis*, had he lived long enough to put the laſt Hand to it? And if no body is able to diſcover thoſe Faults,

Digitized by Google

and to judge of them, how can he fully perceive the happy Strokes, according to their Degree of Perfection, since he must be as nice in the Language, for the one as for the other?

'Tis certain, continues the Author, that there is no perfect Writer, as to the Expression, in any Language whatsoever. We may judge of it by our best *French* Performances. Is there any of them free from Faults? Above Twenty Faults have been found in the three first Pages of a Book generally esteemed for the Style. We are able to discover those Faults; but if the *French* Language should die, and become a Learned Language, the most Learned Men would not perceive then, as we do now, the Beauties and Imperfections of those Passages, which afford at the same time something to be commended, and something to be blamed. The Author illustrates those Observations by some Examples well chosen; and concludes, that *Homer*, notwithstanding the Beauty of his Expression, may have committed many Faults in that Kind, of which we are not competent Judges.

Afterwards Mr. *de la Motte* examines the *Morality* of *Homer*, and undertakes to shew, by several Passages, that he had wrong Notions about Ethicks.

What follows concerns the *Personal Merit of* Homer, *and the Character of the* Ilias. The Author is very careful to distinguish the Poet from his Work. We must judge of *Homer*, says he, by the Progress he made, considering the Ignorance of his Age, and we must judge of his Work, by the Beauties and Imperfections of it, considering the great Knowledge of our Time. According to those Principles, Mr. *de la Motte* gives us the following Character of *Homer*.

He had naturally a Poetical Genius; he was a lover of Fables, and wonderful things, and inclined to imitate, either the Objects of Nature, or the Sentiments and Actions of Men. He had learned (probably in his Travels) the Opinions, Customs, and Manners of Nations: Thus, being one of the most learned Men of his Age, his Imagination afforded him the Art of putting together what he knew under the same Subject; and his Judgment made him sensible, that he should

Digitized by Google

ſhould raiſe a greater Attention in his Hearers, by that common Dependence which the moſt different things would have upon the ſame Matter. He had a vaſt and fruitful Mind, more elevated than nice, more natural than ingenious, and more fond of Copiouſneſs than of Choice. One would think, he deſcribed himſelf in the Perſon of *Neſtor*; for, like that old Sage, he omits no Occaſion of talking; he generally ſays more, than he ſhould, and ſeems to be impatient of inſerting all that he knows, and every thing that he has ſeen, as if he was afraid of loſing any Part of it. He got, by a Superiority of Taſte, the firſt Ideas of Eloquence in all the Kinds; he ſpoke the Language of all Paſſions, and opened to the Writers who ſhould come after him, a great many ways, which they were only to ſmooth. It is likely that *Homer*, whatever Time he had lived in, would have been the greateſt Poet of his Country; and in this Senſe only, he may be ſaid to be the Maſter of thoſe very Poets who ſurpaſſed him.

Mr. *de la Motte* has a very different Notion of the *Ilias*. That Work, ſays he, ſeems to me to be as far from Perfection, as the Author was qualified to attain to it, had he lived in a good Age. The *Ilias* is ſo full of the Imperfections of its Time, that none but thoſe who read it with the greateſt Attention, can perceive the Extent of the Poet's Wit. What concerns the Gods, is abſurd; what concerns the Heroes, is frequently ruſtical and unpolite; the Notions of Morality are confuſed. It is true, the Action of the Poem is great and pathetick; but it is drowned in the Number and Length of the Epiſodes. The different Kinds of Eloquence appear only like rough Draughts: The Deſcriptions, Narrations, Compariſons, Diſcourſes, every thing offers Beauties and Imperfections together: There is hardly one Paſſage of that Juſtneſs and Choice, the Excellency whereof is known to us by a Succeſſion of Precepts and Examples. How comes it then, continues the Author, that the Works of *Homer* are ſo highly eſteemed to this very Day? Mr. *de la Motte* enquires into the Reaſons of it. Here follows the Subſtance of what he ſays upon that Head.

Digitized by Google

When *Homer*'s *Ilias* came out, his Contemporaries were pleaſed with it upon ſeveral Accounts. They admired the Extent and Boldneſs of his Deſign, his Deſcriptions and prodigious Fictions, the Beauty of his Expreſſion, and the new Harmony of his Diſcourſe. They had no Notion of a perfect Poem; and therefore they knew not how to diſtinguiſh an indifferent Performance of that Kind from an excellent one. They could not be ſenſible of the Faults of the *Ilias*, becauſe they had no Principles to judge of them. The Admiration of *Homer*'s Contemporaries cannot be therefore a Proof of the real Merit of his Works.

In the following Ages, the ſame Ignorance, a Reſpect for Ancient Things, and the Diſputes of ſeveral Cities, which pretended to have produced *Homer*, contributed very much to keep up his Credit. Beſides the *Ilias* and *Odyſſea* ſerved inſtead of Hiſtory: They were the only Monuments of Antiquity; the Bounds of Countries were ſometimes ſettled by the Paſſages of *Homer*, and his Verſes became the univerſal Oracle of the Heathens.

The Works of that Poet being thus generally eſteemed, all the *Greek* Writers, Poets, Hiſtorians, Orators, made it their chief Buſineſs to improve themſelves by them; and the Encomiums which they beſtow upon *Homer* and his Poems, ought to be looked upon as a mere Duty of Scholars to their common Maſter. The Philoſophers were the firſt, who ſhook off the Yoke of Authority; but their Number was not conſiderable. 'Tis true, *Alexander* admired the *Ilias* to the higheſt Degree; but becauſe he was a great Conqueror, it does not follow that he was a good Judge of Poetry. As for *Ariſtotle*, that Philoſopher having, as he thought, found out an Art in the Poems of *Homer*, grew fond of his Diſcovery, and left nothing unattempted to juſtify it.

When the Works of that Poet came among the *Latins*, they were already ſupported by the Applauſes of the *Greeks*; and therefore 'tis no wonder if they were received with Reſpect, and looked upon as a Model of Perfection. The Admiration of the

Greeks

Digitized by Google

Greeks and *Latins* for *Homer* had the ſame Influence upon the Moderns, ever ſince the Reſtoration of Learning. In ſhort, according to Mr. *de la Motte*, *Homer* has been admired out of Prejudice, and Reſpect for Antiquity, and not out of Reaſon; and yet Reaſon is the only Standard, whereby we ought to judge of Things.

The Author proceeds to give an Account of his Tranſlation of the *Ilias*. He begins with ſome Obſervations upon literal and elegant Verſions; and then makes an Apology for the *French* Language againſt Madam *Dacier*. Afterwards he alledges ſeveral Reaſons to prove againſt that Lady, that *Poets do not ceaſe to be Poets*, when they are tranſlated into Verſe. Mr. *de la Motte* has endeavoured to make his Tranſlation ſhort, clear, and agreeable. He takes a great Latitude in his Verſion; for he has left out whole Books, altered the Diſpoſition of Things, and even made ſeveral Additions.

He obſerves that the Prolixity of the *French* Poems has been very prejudicial to them. The *French* Poets thought it neceſſary to run as great a length as *Homer* and *Virgil*. Such an imprudent Emulation has produced the *Pucelle*, *Clovis*, *St. Louis*, *&c.* The Authors of thoſe Poems would have confined themſelves within narrower Bounds, if they had conſidered theſe two things. The firſt is, that *French* Verſes require a great deal of Care, and muſt have nothing in them, that is ſtrained or faint. Though they be never ſo difficult, the Reader expects that ſuch a Difficulty ſhould be overcome; and conſequently it is a raſh thing to take in too vaſt a Matter, whereby a Poet finds it impoſſible to diſplay through the whole Poem all the Elegance, which the Verſes require. Hence it is, that thoſe long Poems are only well verſified in ſome Places, and their Beauties mixed with many Negligences.

The Second thing, which ſhould have induced the *French* Poets to contract their Works, is the uniform Cadence of the *French* Verſes. That Cadence is pleaſant for a time, but at laſt the Reader grows weary of it. Twelve Thouſand Verſes, though never

Digitized by Google

ſo excellent, would not appear ſo, if they were read all at once. A Poet muſt therefore contract his Poem, and divide it into ſhorter Books than the Ancients did, that he may keep up the Attention of his Reader, and make him reliſh *French* Verſes. The *Lutrin* is now the only *French* Poem, that is read; and though it be elegant throughout, yet Mr. *de la Motte* believes, that its Brevity is one of thoſe things which render it agreeable, ſince it contains only Six Books, the longeſt whereof does not conſiſt of Three Hundred Verſes.

Theſe Reaſons moved the Author to reduce the Twenty Four Books of the *Ilias* into Twelve, which are ſtill ſhorter than thoſe of *Homer*. If it be conſidered, ſays he, that the Repetitions of that Poet take up above the Sixth Part of the *Ilias*; that the Anatomical Account of Wounds, and the long Speeches of the Combatants take up a great deal more ſtill, one may very well judge, that I could eaſily contract the Poem, without any Prejudice to the principal Action.

I ſhall omit ſome other Reaſons alledged by the Author for abridging the *Ilias*; and in order to give a Specimen of his Poem, I ſhall pitch upon his Deſcription of *Achilles*'s Shield.

Dans la forge à l'inſtant s'enflament vingt fourneaux;
L'airain y devient ſouple, & ſous les durs marteaux
Docile, il prend le tour que l'artiſan lui donne:
En large bouclier d'abord il le façonne,
Et le cizeau leger y crée au même inſtant,
Des plus riches objets l'aſſemblage éclatant.
Au haut du bouclier ſe préſente à la vuë
L'orgueilleux Pélion qui ſe perd dans la nuë.
Là, brillent aux regards les nopces de Thétis;
Sur des nuages d'or les Dieux y ſont aſſis;
Au front de Jupiter le plaiſir ſe déploye;
La majeſté pourtant regne encor dans ſa joye.
Thétis eſt près de lui; ſon époux glorieux,
Peu touché de l'honneur d'être parmi les Dieux,

Ne

Ne regarde, ne voit que ſa chére Immortelle,
Qu'une noble pudeur rendoit encor plus belle.
Au ſuperbe feſtin tous les Dieux invitez,
Partageoient le bonheur des époux enchantez ;
De la table à l'envi ranimant l'allegreſſe,
Les ſaiſons apportoient leur diverſe richeſſe ;
Mais malgré les plaiſirs qu'il prend ſoin d'aſſem-(bler,
Vulcain fait preſſentir ce qui les doit troubler :
La main de la Diſcorde entr'ouvrant un nuage,
Du deſordre prochain fait briller le preſage :
Elle tient un fruit, où paroiſſent écrits
Ces mots : *De la plus belle il doit être le prix*
On ſçait quel fut le trouble entre les Immor-(telles ;
Que toutes prétendoient à l'empire des belles ;
Et qu'enfin Jupiter qui n'oſa les juger,
Fit dépendre ce droit de l'arrêt d'un Berger :
Au bas du bouclier, pourſuivant ſon ouvrage,
De cet évenement Vulcain trace l'image.
Là, ce Berger aimable, iſſu du ſang des Rois,
Juge les trois beautez ſoumiſes à ſon choix ;
Son oeil s'eſt défié des graces étrangeres ;
Et malgré la Pudeur, malgré ſes loix ſévéres,
Elles ont dépouillé ces habits precieux,
Dont chacune vouloit impoſer à ſes yeux.
L'ouvrier cependant les diſtinguant ſans peine,
Fait connoître Junon à ſa grace hautaine ;
Vénus, au ſoûris tendre & ſûr de ſes appas ;
Et la ſage Minerve, à ſon chaſte embarras.
Vénus reçoit la pomme, & l'ouvrier fidele,
Maître de ces beautez que ſon cizeau décele,
Par des traits ſi touchants a ſçu les imiter,
Qu'on voit bien que Paris ne pouvoit héſiter.
Dans les yeux de ce Juge eſt l'eſpoir du ſalaire,
Tu te repais, Paris, d'un bonheur adultere ;
Mais ce bien que déja l'eſpoir te fait goûter,
Sçais-tu, Juge imprudent, ce qu'il te doit coûter ?
Plus loin, le bouclier, pour le dernier miracle,
De Sparte & de la Mer préſente le ſpectacle :
La fugitive Héléne, & ſon époux nouveau
Montoient impatients ce funeſte vaiſſeau,

Qui

Digitized by Google

Qui bien tôt aprés lui doit attirer à Troye
Tous ces mille vaiſſeaux dont elle fut la proye.
Par cet ouvrage ainſi Vulcain fait éclater
La grandeur du Héros qui le devoit porter:
De ſa gloire prochaine il lui donne l'augure,
Et preſſe la vangeance en retraçant l'injure.
C'étoit peu pour Vulcain de ſurprendre les yeux;
Le beau, s'il n'eſt utile, eſt indigne des Dieux.

'Tis ſaid, that Mr *de la Motte* has had the Misfortune to loſe his Sight: The King of *France* has lately given him a Penſion.

ARTICLE XII.

LETTRES choiſies de Mr. BAYLE, avec des Remarques. A Rotterdam, chez Fritſch & Bohm. MDCCXIV.

That is,

SELECT LETTERS written by the late Mr. BAYLE, *with Remarks.* Rotterdam. MDCCXIV. *Three Volumes in* 12*mo. pagg.* 996. *in all. Beſides a very large Index. Sold by* P. Vaillant *in the* Strand.

THESE Letters have been publiſhed by a Perſon, who has taken care to lay aſide, not only thoſe that were written too careleſly, but alſo thoſe that contained nothing worthy of the Reader's Curioſity. Beſides, he has left out of all thoſe that have been printed

Digitized by Google

printed, a considerable Quantity of Compliments, Commissions, Thanks, and many other things of that Nature; in a Word, whatever appeared to him of no Use to instruct or please the Readers. The Editor observes, that Mr. *Bayle* has been very profuse of Encomiums upon several Persons mentioned in these Letters. Some of his Praises, says he, are doubtless well grounded; but others ought to be look'd upon as a mere Civility, and a Kind of Acknowledgment for the Favour which he received from some Persons, who gave themselves the trouble to furnish him with Memoirs, of which he made a very good Use.

Mr. *Bayle* is so well known by the several Works, which have procured him a great Reputation, that his Letters cannot but raise the Curiosity of the Publick. They run chiefly upon the *Historia Literaria*; and because the Author writ at a Time when most of the Books mentioned by him were new, and known to every body, he is generally contented to take notice of them in a few Words. The Editor, considering that most of those Performances are not now so well known, has thought fit to illustrate Mr. *Bayle*'s Letters with a great many Remarks, wherein he sets down the Titles of Books, the Names of the Authors, the several Editions, and sometimes gives an Historical Account, and a general Notion of the Books: He has been so careful, and so particular in these several Respects, that his Notes will perhaps appear more useful and instructive than the Letters themselves. They are a good Repertory for the *Historia Literaria* from the Year 1673. to the Year 1706. I must not forget to observe, that these Letters are attended with a very large and accurate Index made by the Editor. Such an Index will enable the Readers to find immediately any thing contained in this Work.

This is the first Collection of that Kind, that ever came out with so good a Table. After what has been said, I need only give a Specimen of Mr. *Bayle*'s Letters. Here follows some Passages extracted out of them.

Mr.

Digitized by Google

Mr. *Bayle* having ſaid, in a Letter to Mr. *Minutoli* of *Geneva*, that *Ariſtippus* took care to teach his Daughter *Arete*, Philoſophy, inſomuch that ſhe kept School in his room after his Death, and that the *Grecians* were amazed to ſee their young Men both Scholars and Lovers of the ſame Perſon, adds: 'What a fine thing was it, Sir, to ſtudy at that 'Time! What a Pleaſure to go through a Courſe 'of Philoſophy under a charming Maid! If it be 'true, that Virtue is more amiable, when it proceeds 'from a fine Body:

'*Gratior eſt pulchro veniens è corpore virtus:*

'How much more agreeable is a Lecture, that 'comes out of a fine Mouth? And can you deny, 'that the roughneſs of Precepts would be ſoftened, 'if they were ſpoken by a *She-Profeſſor*, whoſe Beau'ty we ſhould admire? Certainly ſhe would change 'the Thorns of the School in to Flowers:

'*Quicquid calcaveris, hic roſa fiet.*

2. *In a Letter from* Rouen *to the ſame.* Mr. *Larroque* * has his Mind ſo taken up with the Books 'he is writing, that when I give him a Viſit, a full 'Hour is requiſite to bring him out of his Thoughts; 'and then it being time to go away, I take my leave 'of him, without diſcourſing of Polite Learning.

3. *In a Letter written to Mr.* Le Clerc *in the Year* 1684. 'I have heard a Hundred People blame the 'Author † of the *Journal de Sçavans*, becauſe he 'never ſays any thing of his own, and never gives his 'Judgment about any Book. I endeavour to avoid 'in my *Nouvelles*, what many People at *Paris* find 'Fault with in that Journal.

4. *In*

* *An Eminent Divine of the Reformed Church of* France, *known by ſeveral Learned Books.*

† *That Journal was then written by a ſingle Perſon.*

Digitized by Google

4. *In a Letter to Mr.* Minutoli, 1686. You have 'seen in Mr *Jurieu's Accomplishment of Prophecies*, 'that Father *Simon* has had a Quarrel with him. Mr. 'Jurieu treats him as he deserves; for, he is an im- 'pious Man at the Bottom, who, to make his Court 'to the Persecutors in *France*, falls upon us like a 'mad Dog, in his last Book. Dr. *Allix* should give 'him his due.

5. In a Letter to Mr. *Marais*, Advocate in the Parliament of *Paris*, 1698. Mr. *Bayle*, speaking of his Dictionary, says, that he has compiled a great many things in it, without being very much concerned for the Choice; and then he compares those who read that Dictionary to a *Caravanne*, that goes Twenty or Thirty Leagues, without finding a Fruit-tree, or a Spring. Mr. *Bayle* gives a very right Notion of his Dictionary. A judicious Abridgment of that Work would be much more useful and entertaining than the Original: I believe the Abridgment might be reduced to the Third Part.

I shall occasionally take notice of a Mistake, wherein I am concerned. The Editor says in one of his Remarks, that I have translated Mr. *Bayle's* Dictionary into *English*. He has been misinformed: That Work was translated by Ten or Twelve Persons.

6. *In a Letter to Mr.* Janiçon, 1695. 'Have you 'heard of a Book entitled, *The History of the Ana-* 'baptists, containing their Doctrine, the several Opi- 'nions whereby they are divided into many Sects, the 'Troubles which they have occasioned, and lastly, the 'most considerable things that have happened upon their 'Account, from the Year 1521. to this present time. Am- 'sterdam. 1700. That Book contains many curious 'Things, and such extraordinary Events, and sur- 'prising Facts, that the Reader cannot forbear being 'amazed at them. It will afford Matter for many 'Reflections upon the Folly of most Men, and their 'Weakness in embracing new Doctrines without any 'Examination, and blindly taking up the most ridiculous Visions

Digitized by Google

'Visions like so many essential Truths. 'And indeed 'can any thing be more strange, than to see the 'most extravagant Doctrine all of a sudden received 'by a Multitude of People, and preached by the 'meanest sort of Men, who impose upon others the 'Chimerical Thoughts of a deluded Fancy, as if 'they were true Revelations; who form more am-'bitious Designs than those of the most famous Con-'querors, and succeed in a great measure? Is it 'not also an unaccountable thing, to see such an in-'considerable Man as *Muntzer*, the first Leader of 'the Anabaptists, at the Head of a numerous Army, 'filling all *Germany* with Fear and Consternation; 'and after him a Baker † and a Taylor *, who 'make themselves Masters of the City of *Munster*, 'where they exercise the most Despotick Power; 'especially the latter, who at Twenty Six Years of 'Age was so crafty as to make himself King, and 'so ambitious as to pretend to reign over the whole 'World? And yet this is matter of Fact; and the 'Readers will find in that Work every Particular 'described in due Order.

'I have discoursed with some of the most conside-'rable Men of that Sect. They acknowledge the 'Facts mentioned in that Book; but they maintain 'that they are not the Off-spring of those Anabap-'tists, and that Baptism is the only Point, wherein 'they agree with them. They look upon them as 'mad People, and abhor all their Principles.

7. *In a Letter to Mr.* Minutoli, 1691. 'I think I 'have already told you, that his *Britannick* Majesty 'desired to have no Encomium bestowed upon him 'by the Ministers who preach before him; the 'Pulpit not being designed to praise Men, but God. 'The King has been three times at the *French* Church, 'and heard Mr. *Claude* preach the first and second 'time, and the third time Mr. *de Superville*, who

'is

† John Matysen *of* Haerlem.
* John Bucold *of* Leyden.

Digitized by Google

'is one of the *French* Miniſters Refugees and Penſioners at *Rotterdam*. Thoſe Gentlemen have not 'ſpared the Incenſe; but they made it ſmoak indirectly, and in ſuch a manner as to be inoffenſive 'to that great Prince.

8. *In a Letter to the ſame*, 1691. 'Mr. *Jurieu* 'preached yeſterday in the Afternoon about the Affairs of *Europe*, and winded the Prophetical Horn 'with greater Emphaſis, and more peremptorily 'than ever; ſo that as Men eaſily believe what they 'wiſh for, our Refugees came from Church full of 'Joy and Hopes, and almoſt perſuaded of his Enthuſiaſms, whereby he promiſed us a Victory. The 'moſt judicious Perſons do not approve, that he 'ſhould take upon himſelf to foretell things to come, 'and diſcourſe in the Pulpit of Political Matters, 'with ſo many Reflections upon the News in the '*Gazette*, ſome of which are thought to be falſe; for 'Inſtance, that the King of *France* has carried all 'the Court Ladies along with him ——— There is 'no Country in the World, where the Magiſtrates 'are more diſpleaſed than they are here, (in *Holland*) 'when the Clergy, going out of their Sphere, meddle 'with State-Affairs, and are always engaged in ſome 'Controverſy, or proſecuting ſome body on Account of Hereſy, which breeds continual Animoſities in private Families, Conſiſtories and Synods.

9. *In a Letter to the ſame*, 1693. 'Being fond neither 'of Riches, nor of Honours, I don't care for a Pro'feſſor's * Place; and if any one was offered 'to me, I would not accept of it. I hate the Quar'rels, Animoſities, and Cabals, that prevail in all 'our Univerſities. *Canam mihi & Muſis*'. I think I ought to obſerve upon this Occaſion, to the Honour of the two Celebrated Univerſities of *England*, that they

* *Mr.* Bayle *had been for ſome Years Profeſſor of Philoſophy and Hiſtory in the* Illuſtrious School *of* Rotterdam.

Digitized by Google

they are the moſt peaceable Univerſities of all *Europe*.

Mr. *Bayle* was a Man of great Probity. It is a great Miſtake to fancy, that he was not fully perſuaded of the firſt Article of Religion. He told me in a private Converſation three or four Years before he died, that it was impoſſible for the moſt ſubtil Atheiſts to confute the Arguments grounded upon the Contrivance and Wiſdom conſpicuous in the ſeveral Parts of the Univerſe. Mr. *Bayle* was more Orthodox, than many People fancy.

I think I have ſtill by me ſome of his Letters, which I ſhall never publiſh, out of reſpect for his Memory, becauſe he never deſigned they ſhould be made publick. However, if they were *very curious*, and ſuch as might do him *a great deal of Honour*, I ſhould not ſcruple to print them. We ought to do Juſtice to our Friends after their Death, as well as when they are alive.

I ſhall conclude with a Letter of Queen *Chriſtina* to Mr. *Bayle*.

Rome, December 14. 1686.

Mr. BAYLE,

I Admit of your Excuſes, and am willing to ſhew you by this Letter, that I am ſatisfied with them. I am well pleaſed with the Zeal of the Perſon, who gave you Occaſion to write to me; for I am extremely glad to know you. You expreſs ſo great a Reſpect and Affection for me, that I forgive you with all my Heart: I would have you know, that I was only offended with that *Remainder of Proteſtantiſm*, of which you accuſed me. I am very tender upon that Point, becauſe any ſuſpicion of that Nature is a Reflection upon my Glory, and the greateſt Injury to me. Nay, I think it will not be amiſs, if you inform the Publick of your Miſtake and Repentance. This I expect from you, that you may deſerve I ſhould be altogether ſatisfied.

As

Digitized by Google

As for the Letter which you have ſent me, it is doubtleſs my own; and ſince you ſay it is printed, you will do me a Kindneſs to ſend me ſome Copies of it. As I fear nothing in *France*, neither do I fear any thing at *Rome*. My Fortune, my Blood and even my Life, are devoted to the Service of the Church; but I flatter no body, and will always ſpeak the Truth. I am obliged to thoſe who have publiſhed my Letter; for I do not diſſemble my Sentiments. They are, Thanks be to God, too Noble and too Worthy, to be diſowned. However, it is not true, that this Letter was written to any of my Miniſters. If I am envied, and have ſome Enemies, I have alſo Friends and Servants every where; and perhaps I have as many in *France*, in ſpite of the Court, as any where elſe. This is the plain Truth, and you may depend upon it.

But, you muſt not expect to come off ſo cheap. I will lay a Penance upon you; I mean, that for the Time to come you muſt ſend me all ſorts of Curious Books in *Latin*, *French*, *Spaniſh*, or *Italian*, and upon any Subject or Science whatſoever. I don't except Romances and Satyrs; but above all Chymical Books: I deſire you to let me have them as ſoon as poſſible. I'll take care to repay you: 'Tis but ſending me a Note. It will be the moſt acceptable and important Service you can do me. God keep you under his Protection.

CHRISTINA ALEXANDRA

The Editor informs us, that ſome Perſons did not approve that Mr. *Bayle*'s Letters ſhould be printed. The Letters of the moſt Learned Men are not, generally ſpeaking, very conſiderable. I would give ſeveral Reaſons for it, were they not as well known to the Readers as to my ſelf.

Digitized by Google

ARTICLE XIII.

A COMMENTARY upon the Prophet ISAIAH. *By* WILLIAM LOWTH, *B. D. Prebendary of* Winchester, London: *Printed for* W. Taylor, *at the Ship in* Pater-Noster-Row; *and* H. Clements, *at the Half-Moon in St.* Paul's *Church-Yard.* MDCCXIV. *In 4to. pagg.* 536.

WE have had Three Commentaries upon the Prophet *Isaiah* published within these few Years. The first was composed by Mr. *White*; the Second by Dr. *Vitringa*, of which I have lately given an Account †; and the Third is that of Mr. *Lowth*, which makes the Subject of this Article. Father *Calmet*, a *Paris Benedictin*, will also publish a Commentary upon that Prophet; and every body knows that Mr *Le Clerc* designs to do the same.

Mr. *Lowth* expresses his Thoughts about the Prophet *Isaiah* in the following Words. That Prophet, says he, 'is certainly one of the most difficult of all 'the Prophets, though perhaps few are sensible of it, 'but they that try to explain him. Besides the 'Want of ancient Records to clear up some 'Historical Passages of his Prophecy, a Difficulty 'common to him with the rest of the Prophets; 'there are some Difficulties, which do in a particular 'Manner attend his Writings. The Profoundness of 'his Thoughts, the Loftiness of his Expressions, and 'the Extent of his Prophecy, made the *Commentaries* hitherto written upon him, fall short of a full 'Explication of his Book; and he that will undertake 'to fathom the Depths of this Prophecy, is in great 'Danger of going out of his own.

In

† *In the Seventh Volume.*

Digitized by Google

In order to explain this Prophet, the Author has used the utmost Diligence to compare the Text with such parallel Places, both of the Old and New Testament, as might clear up its Sense: And he is willing to believe, that if he has given a new Light to the obscure and difficult Passages of *Isaiah*, it is chiefly by comparing the Phrase and Idiom of the Text with other parallel Places more exactly, than has been hither to done by any Commentator that he has seen.

Mr. *Lowth* having described the Excellency of the Propphetical Writings, adds, 'That after all the 'Pains that hath been taken in clearing up the Sense 'of these Sacred Books, by Persons qualified for such 'an Undertaking, still there is room left for further 'Endeavours in that Kind. For there is a Treasure 'of Heavenly Wisdom contained in them, that can 'never be exhausted. And as it is highly reasonable 'to believe, that some Parts of the *Old-Testament-Prophecies* reach to the End of the World, so it is as 'reasonable to expect, that in every Age Providence 'should open some new Scene, which will give further Insight into the Meaning of those Sacred 'Writings'.

The Author declares, 'That he can by no means approve of the Opinion of some Learned Men, who 'are for cramping the Sense of the Prophets, and 'confining it within as narrow a Compass as they can, 'and will needs maintain, that the Prophets scarce 'foresaw any thing, but what was to come to pass in 'or near their own Time'.

Mr. *Lowth* makes an Observation upon the Mystical Sense of the Prophecies, which deserves to be inserted here at length. 'The Christian Interpretation of the Prophecies, *says he*, is called the *Mystical Sense*, because it helps to unfold the Mysteries of 'the Gospel, not as if it were always opposed to a 'literal Sense. For, in many Cases, what we call 'the *Mystical Sense*, more easily answers the Natural 'and Genuine Import of the Words, than any other 'Interpretation that can be given of them. To instance in that Famous Prophecy, *Isa.* VII. 14. *Behold, a Virgin shall conceive*, &c. Supposing, but not

Digitized by Google

'granting, that this Prophecy can be applied in a lower Senſe to *Iſaiah*'s Son, or any other Perſon but *Chriſt*; yet it is plain at firſt Sight, that the Hiſtorical Senſe, which is commonly given of the Words, 'to denote *one that is now a Virgin, but ſhould afterwards marry and bear a Son*, comes infinitely ſhort 'of the true Force and Meaning of them, and con-'tains nothing in it that can deſerve to be call'd a '*Sign* or *Wonder*. This ſeems to have been a Maxim 'in interpreting Prophecies, received among the '*Jews* before Chriſt's Time, that wherever they ob-'ſerved an imperfect Completion of a Prophecy in 'the Hiſtorical Event, which no way anſwered the 'lofty Expreſſions and extenſive Promiſes, which 'the natural Senſe of the Text imported, there they 'ſuppoſed the Times of the *Meſſias* to be ultimately 'intended.

Mr. *Lowth* ſuppoſes all along in this Commentary, that many Prophecies are not limited to one ſingle Event, but may have different Views, and be fulfilled by ſeveral Steps and Degrees: For which he alledges the following Reaſons. Firſt, This Opinion, as he has already obſerved, is agreeable to the Sentiments of the *Jews*. Secondly, Under the Old Teſtament, all the moſt conſiderable Perſons and Tranſactions there mentioned, were *Typical*, and pre-figured the State of Things under the *Meſſias*. Thus the New Teſtament informs us, that by *Sarah* and *Hagar* were allegorically repreſented the *Two Covenants*: By the preferring of *Jacob* before *Eſau*, the Rejection of the *Jews*, and the calling of the *Gentiles*: By the Deliverance from the *Egyptian* Bondage, the Redemption of Mankind by Chriſt: That the *Iſraelites* paſſing through the Red *Sea*, did typify the Sacrament of *Baptiſm*; and their Sojourning in the *Wilderneſs*; in the Way to the Promiſed Land, was deſigned to ſignify, that we are but *Strangers and Pilgrims* in this World, and muſt look upon Heaven as the only true Place of *Reſt*.

The Author mentions ſome other Types; and then obſerves, that ſeveral *Pſalms* were written upon particular Occaſions, relating to ſome remarkable Circumſtances

Digitized by Google

cumſtances of *David*'s Life, as it appears by their Titles, and by the general Subject handled in them: And yet ſeveral Paſſages out of thoſe *Pſalms* are applied in the New Teſtament to *Chriſt* and the Goſpel, as more eminently fulfilled in them. From all which the Author infers, that there is a Reſemblance or *Correſpondence* between many of the Tranſactions mentioned in the Old Teſtament, and thoſe which ſhould come to paſs under the New: And conſequently that the Prophets, when they ſpoke of ſome Events near their own Times, probably had more diſtant Views, which might reach even to the latter Ages of the World.

Mr. *Lowth* makes ſome other Obſervations to the ſame Purpoſe, which I omit. What has been ſaid is ſufficient to underſtand the Nature of his Commentary. I ſhall therefore proceed to give a Specimen of it.

Chap. XXIV. 17. *Fear and the Pit, and the Snare are upon thee, O Inhabitant of the Earth.*

'It ſeems to be a proverbial Expreſſion, denoting 'divers Sorts of Calamities, ſome of which, if Men 'happened to eſcape, they ſhould fall into others as bad: 'See *Jerem.* XLVIII. 43. As if a Man flying from 'his Enemy out of Fear, ſhould fall into a Pit; and 'eſcaping from thence ſhould be taken in a Snare. 'Compare *Amos* V. 15. The Three *Hebrew* Words, '*Pachad*, *Pachath*, and *Pach*, are a *Paronomaſia*, or 'have an Affinity in Sound with each other, which 'cannot be tranſlated into another Language. Such 'Alluſions are ſometimes uſed by the Sacred Writers. '(See Biſhop *Sanderſon*'s Sermon on *Eccleſ.* vii. 1. N°. '3.) and not diſdained by the greateſt Maſters of 'Wit and Eloquence. Witneſs that noted Paſſage 'between *Julian* the Apoſtate, and St. *Baſil*. They 'were acquainted, as having ſtudied together at *A*'*thens*; and the former having read over a certain 'Treatiſe recommended by St. *Baſil* to his Peruſal, 'gave this Magiſterial Cenſure of it, Ἀνάγνων, Ἔγνων. 'Κατέγνων. To which that eloquent Father returned

Digitized by Google

this ſmart Repartee Ἀνέγνως, οὐκ ἔγνως, εἰ δὲ ἔγνως, οὐ κατέγνως. See St. *Baſil*'s *Epiſt.* 207, 208. The Beauty of theſe Sentences cannot be tranſlated into another Language.

Chap. XXXVIII. 8. *Behold, I will bring again the Shadow of the Degrees which is gone down in the Sun-dial of Ahaz Ten Degrees backward. So the Sun returned Ten Degrees, by which Degrees it was gone down,* &c.

So the Sun returned Ten Degrees] 'It is the common Opinion, that the Sun itſelf went back, but the Heavenly Bodies were reſtored again to their regular Poſition, as much being deducted from the next Night, as was added to this Day. But ſome think this a particular Miracle wrought by the Shadow's going back upon the Sun Dial of *Ahaz* and not taken notice of in other Countries, which occaſioned an Embaſſage from *Babylon* to enquire about the Truth of it, 2 *Chron.* XXXII. 31.

[*By which Degrees it was gone down.*] 'Theſe Ten Degrees are ſuppoſed to be Marks of ſo many Hours by which the Shadow *went down*, as the Text expreſſes it, both here and 2 *Kings* XX. 11. But there is no need we ſhould underſtand it of the declining Part of the Day, or the Afternoon; for the Word may be underſtood in general of a Progreſſive Motion, and Biſhop *Patrick* tells us from Dr. *Allix*, this Miracle was wrought about Ten a Clock in the Morning; nor can we be certain what Portion of Time is meant by theſe Degrees, for the Diviſion of the Day into Hours ſeems not to have been ſo ancient an Invention: That is commonly aſcribed to *Anaximander*, or *Anaximenes*, who flouriſhed about two Hundred Years after, and probably learned it from the *Chaldeans*. To this purpoſe we may obſerve, that *Daniel* is the only Writer of the Old Teſtament, that mentions an *Hour* as a *Diviſion* of Time, and there is no *Hebrew* Word that ſignifies ſuch a Portion of Time.

Chap.

Digitized by Google

Chap. XL. 3, 4. *The Voice of him that crieth in the Wilderneſs: Prepare ye the Way of the Lord, make ſtrait in the Deſert a High-way for our God. Every Valley ſhall be exalted*, &c.

'The firſt Intention of the Prophet in theſe two 'Verſes is to declare, that God will remove all im- 'pediments, which might hinder the Return of his 'People into their own Country:—Compare Chap. 'LVII. 14. LXII. 10. To the ſame Purpoſe are 'ſeveral Expreſſions we meet with in the following 'Chapters, of God's *opening Rivers in the Wilder- 'neſs, of conducting his People by the Springs of Wa- 'ters, making his Mountains a Plain*, &c. See Chap. 'XLI. 18. XLIX. 10, 11. which Expreſſions allude 'to the Cuſtom of Princes to ſend Harbingers be- 'fore them, to make the Roads eaſy, and commo- 'dious for their Paſſage. The ſame Metaphor is 'uſed by *Homer*, *Iliad* ϑ'. *verſ.* 260. where *Appollo* 'promiſing to aſſiſt *Hector*, ſaith,

"Αυτὰρ ἐγὼ προπάροιθε νεὼς, ἵππους τε καὶ ἀνδρῶν
Πᾶσαν λειανέω ———

I will go before, and make ſmooth all the Paſſages.

'But to this Expoſition it muſt be added, that the 'very Letter of the Text does more exactly ſuit to 'the Office of *John Baptiſt*, who *prepared the way of 'the Lord*, by preaching *in the Wilderneſs*.

The Publick will be very much indebted to the Learned Author of this Commentary, if he publiſhes all the other Prophets with his Obſervations upon them. We ſhall then have a complete Commentary in *Engliſh* upon all the Old Teſtament, ſince we have already the *Pentateuch*, the *Hiſtorical Books*, &c. Commented or Paraphraſed by the late Biſhop *Patrick*.

Digitized by Google

ARTICLE XIV.

LONDON.

THE Life of the Learned Mr. *Dodwell*, with an Abridgment of his Works, is actually in the Press. It will consist of about Forty Sheets in 8vo. That Life will doubtless afford an Extract very acceptable to the Readers.

I hope I shall quickly give an Account of a new Book published by Dr. *Woodward*.

PARIS.

MR. *de la Motte*'s Discourse upon *Homer* is look'd upon by many People as an excellent Piece, wherein the Author discovers a solid Judgment, and a great Skill in the Rules of *Epick* Poetry: But his *French Ilias* is not so generally esteem'd. Many are of Opinion, that he does not so well succeed in Heroick Poetry, as in *Lyrick* Verses.

A Work ascribed to the late Mr. *Simon* has been published in two Volumes in 12mo. It is a Continuation of his *Bibliotheque Critique*.

Nouvelle Bibliotheque Choisie, où l'on fait connoitre les bons Livres en divers genres de Literature, & l'usage qu'on en doit faire. Paris 1714.

Father *Martene*, *Benedictin* of the Congregation of St. *Maur*, is printing a Collection of Pieces never before published, taken from the most Famous Libraries in *Europe*. That Collection will be entituled *Thesau-*

Digitized by Google

Thesaurus Anecdotorum novus, and consist of Five Volumes in *Folio*.

Dom Bernard de Montfaucon will shortly publish the first Volume of St. *Chrysostome*.

Mr. *de la Monnoye*, of the *French Academy*, is reprinting the *Menagiana* with considerable Additions and Corrections. This new Edition will be attended with several Dissertations relating to Literature; one of which runs upon the Famous Book, *de tribus Impostoribus*. The Author shews that there never was such a Book. There will be many other Curious Particulars in that Dissertation. The whole Work will consist of Four Volumes in 12o.

The same Gentleman is preparing for the Press a new Edition of the Old *French* Poets, that are most esteemed, such as *Villon*, *Coquillart*, &c. Those Poets will be re-printed from the best Editions, and illustrated with Critical and Historical Notes.

Madam *Dacier*'s Translation of the *Odyssea*, is ready for the Press. 'Tis said, That Lady has revised and compared her *Terence* with the Manuscripts in the King's Library, and sent that Work into *Holland* to be reprinted there.

ARTCLE XV.

JOHANNIS WOODWARDI *Med. in Coll. Greshamensi Prof.* &c. NATURALIS HISTORIA TELLURIS illustrata & aucta. Una cum ejusdem Defensione; præsertim contra nuperas objectiones D. EL. CAMERARII Med. Prof. Tubingensis.

Digitized by Google

genſis. Ad Illuſtriſſimum & Nobiliſſimum Virum THOMAM PEMBROCHIÆ Comitem, &c. Accedit Methodica, & ad ipſam Naturæ normam inſtituta, Foſſilium in Claſſes Diſtributio. Londini: Typis *J. M.* Impenſis *R. Wilkin*, ad Inſigne *Capitis Regis* in Cœmeterio Divi *Pauli*, & *Iſ. Vaillant*, Bibliopol. *Roterodami*. MDCCXIV.

That is,

THE NATURAL HISTORY OF THE EARTH Illuſtrated and Enlarged by the Author Dr. WOODWARD, *Profeſſor of Phyſick in* Greſham-*College. With a Vindication of the ſame; particularly againſt the late Objections of Dr.* CAMERARIUS, *Profeſſor of Phyſick at* Tubingen. *Inſcribed to the Right Honourable the Earl of* PEMBROKE. *To which is added, a Method of reducing Foſſils into ſeveral Claſſes.* London. MDCCXIV. *In* 8vo. *pagg.* 135.

WHEN I gave an Account of Dr *Camerarius*'s *Diſſertations*, † I obſerved, that 'he very much 'enlarges upon Dr. *Woodward*'s Hypotheſis concerning the Origin of Figured Stones, and raiſes ſeveral Objections againſt it'. And then I added, 'That 'at the ſame time he highly commends that Curious 'and Learned Gentleman, and informs us, that his 'Syſtem is very much approved by the moſt conſiderable Perſons of *Germany*, who love that ſort of 'Study'.

Dr.

† *See the Fifth Volume Art.* XXIX.

Digitized by Google

Dr. *Woodward* undertakes to answer Dr. *Camerarius*'s Objections in the Book, which makes the Subject of this Article; and this Performance is an Excellent Illustration of his *Natural History of the Earth*. The Author had all the necessary Qualifications to go about such a Work: He applied himself for many Years to the Study of Nature with an indefatigable Labour; he carefully surveyed the most considerable Mines of *Great Britain*, and other Places that have been digged; he observed with the utmost Attention the *Strata* of each Matter, the Situation of Minerals, and in what Order the several Sorts of Fossils are to be found; and then he faithfully communicated to the Publick the Result of his Observations. His Design was not to serve a pre-conceived Hypothesis, but to represent the true State of those things, as it appeared to him, and to draw from thence some undeniable Propositions, and such as did naturally arise from his Observations; without which all his discoveries, though never so entertaining, seemed to him altogether useless.

When the *Natural History of the Earth* came out, it was quickly dispersed all over *Europe*, and approved by the Learned. Most Philosophers believed then that the Shells, to be found in the Earth, were Stones formed out of a Terrestrial Matter; whereas now there are but few, who doubt that they are Sea-shells conveyed into the Earth by the Deluge. Among those Learned Men, who changed their Opinion after the reading of Dr. *Woodward*'s Book, I must not omit Dr. *Scheuchzer*. That Eminent Physician, whose great Skill in Natural History is so well known, published in the Year 1695, a Dissertation, wherein he undertook to prove that the Shells, to be found under Ground, are mere Fossils: But after he had read Dr. *Woodward*'s Book, he acknowledged his Error; and from that time, he has maintained the contrary Opinion in several of his Works.

Dr. *Camerarius* owns, as I have already observed, that the most learned Naturalists of *Germany* have embraced Dr. *Woodward*'s System. The *Germans* have made so great a Progress in the Knowledge of Nature,

Digitized by Google

Nature, and their Country affords ſo many helps towards it, that their Approbation muſt needs be very glorious to Dr. *Woodward*, and appear no ſmall Confirmation of the Truth of his Hypotheſis. *Hi, cum pro me ſtent*, (ſays the Author) *& ſententiam meam Authoritate ſua comprobent, Argumentiſque confirment, non eſt cur unius Camerarii, diſertiſſimi licet, & quod facile credam, aliarum Diſciplinarum peritiſſimi, impetum reformidem.*

Dr. *Woodward* has divided his Diſcourſe into Three Parts. In the Firſt, he ſhews that Dr. *Camerarius* has ſometimes miſrepreſented his Opinions. In the Second, he takes notice of his Miſtakes, and in the Third, he examins his Doctrine.

I. 1. Some Paſſages of Dr. *Camerarius*, concerning the *Cornu Ammonis* or *Ammonites*, give the Author Occaſion to make the following Obſervations. The *Ammonites*, ſays he, is a Sea-ſhell, having all the Marks and eſſential Properties of a true Shell; but of a different Kind from all others. It is ſeldom to be met with upon the Shores. Dr. *Woodward* never ſaw but one ſort of thoſe Shells found there; whereas many are digged out of the Ground, But (ſays he) all the ſeveral Kinds of Shells, to be found upon all the Sea-ſhores, have not been yet carefully obſerved and collected. Beſides, there are many in the deepeſt Parts of the Sea, which never come near the Shores, and are never removed out of their Places by the moſt violent Storms. The *Ammonites* ſeems to be one of that Kind. Moſt of thoſe Shells that are thrown upon the Shores by the Tide, or by high Winds, do not grow far from thence. The Agitation of the Waves, occaſioned by the greateſt Tempeſts, never reaches the deepeſt Parts of the Sea; and therefore it can be no wonder, if the Shells that grow there, are ſeldom thrown upon the Shore.

Dr. *Camerarius* can hardly believe, that the Bottom of the Sea is calm at all times. Our Author wonders at it, ſince the thing is undeniable, and may eaſily be known from Books, and from the Teſtimony of thoſe Men, who went into the deep Parts of the Sea,

Digitized by Google

Sea, when its ſurface was in a violent Agitation. Dr. *Camerarius* asks, Why Divers don't bring Shells out of the Bottom of the Sea? Dr. *Woodward* anſwers, That thoſe Men are neither Naturaliſts, nor employed by thoſe who love Natural Hiſtory. When they go down into the Bottom of the Sea, not without being in great Danger of their Lives, they do it in hopes of a great Gain; and therefore they only look for Pearls, and other things of great Value, and mind nothing elſe. If Dr. *Camerarius* is not ſatisfied with this Anſwer, he muſt conſider, ſays the Author, that Divers ſeldom look for Pearls at a great Diſtance from the Shore: They only go down into very ſhallow Places, if they be compared with the deepeſt Parts of the Sea. It is highly probable, that ever ſince the general Deluge, thoſe deep Places have enjoyed a conſtant and perpetual Calmneſs. The Shells that lay there, were carried by the Flood into very remote Places, where many of them remained, when the Waters decreaſed. Such are the Shells that are now frequently to be found in the Earth, and but ſeldom upon the Shores, and of which Dr. *Camerarius* ſpeaks in this Part of his Work.

The Author adds, that ſome extraordinary Storms, ſuch as the Huricanes which happen about the *Barbadoes*, and near the Continent of *America*, reaching much deeper into the Sea, than the common Storms, throw upon the Shore a greater Quantity of Shells, and even ſome that were never ſeen before. And 'tis not to be doubted, that if ſome Storms, more violent than Huricanes, ſhould penetrate into the Bottom of the deepeſt Seas, they would bring out of them *Ammonitæ*, and ſuch other Shells, as came out in the Time of the Deluge, and now are never to be ſeen upon the Shores.

Any one, ſays the Author, who conſiders what a great Quantity and Variety of Shells, that grew in the middle of the Ocean, is to be found in ſo many Places far diſtant from the Sea, even upon the Tops of the higheſt Mountains, and in the deepeſt Mines, and that none of them are to be met with near the Shore, may learn from thence what a dreadful Alteration was made in the Earth by the Deluge, and how

Digitized by Google

how difficult it is to conceive the prodigious Disorder and Confusion occasioned by that general Flood.

2. It frequently falls out, that young and small Sea-shells are to be found in the Earth with old and large ones of the same Kind. Dr. *Woodward*, considering that the former are of the same Size, as they use to be about the latter end of *May*, thought he might judge from thence at what Season of the Year the Violence of the Deluge put an end to their growing. The Author adds, that small and transparent Shells, perfectly grown up, are to be met with, both in the Sea and in the Earth, as well as others, which grow tender and friable by Length of Time, as having contracted some Corruption, and therefore must needs perish. But he denies what Dr. *Camerarius* affirms, that there are several Shells in the Earth actually growing; and says, that if Dr. *Camerarius* can prove his Assertion, he will heartily acknowledge the Falsity of his own Observations, and embrace the Opinion of his Adversary.

3. Dr. *Camerarius* seems to believe, that there is a great Quantity of Shells in *Great Britain*, because it is an Island surrounded by the Sea, from whence those Shells have been conveyed into the Land through Subterraneous Passages, and by Inundations, and great Alterations that have happened in this Country. He adds, that we must not judge of other Countries by this Island, and that Shells are not to be found so plentifully in the Continent. Dr. *Woodward* answers, that this last Assertion is contrary to the Testimony of Ancient and Modern Writers. The Accounts which he has received from the Inland Countries of *Asia*, *Africa*, *America*, and *Europe*, and the Bones, Teeth, and Shells of Sea-Animals collected there, and brought into *England*, of which he has no small Number, do plainly shew the Falsity of Dr. *Camerarius*'s Opinion. Nay, that Learned Physician owns, that there are whole Mountains in *Germany* full of Shells, but he says, he never could see any about *Tubingen*. What then? replies Dr. *Woodward*. Has Dr. *Camerarius* so carefully searched into the Bowels of the Earth about that City, as to be sure no

Digitized by Google

no Shells are to be found there? Perhaps they have been deſtroyed under Ground by an Acrimony, which eaſily conſumes the Texture of ſuch Bodies. But after all (continues the Author) ſuppoſe no Shells had been depoſited in that Part of *Germany*, can this be alledged as an Argument againſt me? Did I ever ſay, that in the time of the Deluge, Sea-ſhells were left in every Part of the Earth? This is very unlikely, eſpecially if it be conſidered that they have been ſo heaped up in ſome Places, as to form whole Hills and Mountains. Laſtly, Dr. *Camerarius* ſays, that he never could ſee any figured Stones in his Journey over many Mountains of *Switzerland*, the *Valais*, and the *Alpes*. But Dr. *Woodward* refers him to a Book of Dr. *Scheuchzer*, entitled *Lithographiæ Helveticæ Specimen*, and printed at *Zurich* in 1702 wherein the Author ſhews, that a great Multitude of Shells have been found in the Mountains of *Switzerland*, and elſewhere.

4. Dr. *Woodward* ſays in his *Natural Hiſtory of the Earth*, that in the Time of the Deluge the Sea ſhells floated in the Waters, together with Sand, and the whole Matter of Stones and Minerals reſolved into their conſtituent Parts; that this Matter getting into the Shells filled them up, and aſſumed their Form and Shape; and that the Shells became, as it were, the Moulds of that Matter. He adds, that when thoſe Shells either filled up or empty, with the whole Matter juſt now mentioned, came to ſink down, they formed all the ſeveral *Strata* of which the Earth conſiſts. Afterwards the *Strata* of Mountains being waſhed down by violent Rains and Torrents, and broke by ſuch Accidents as frequently happen every where; the Shells contained in them appeared on the Surface, and being at laſt waſted or broke, the Matter incloſed in thoſe Shells retained and exhibited their Concave or Internal Figure. The Author maintains againſt Dr. *Camerarius*, that among the prodigious Number of figured Stones, there are none that repreſent the Convex or External Form of a Shell.

This gives Dr. *Woodward* Occaſion to make the following Obſervation. When Water (ſays he) impregnated with Vitriol, or other ſuch Salts, runs through

Digitized by Google

through the *Strata*, it diſſolves by degrees the Shells lodged in them, and carries away all their diſſolved Particles, by which means the Space, that was filled up with thoſe Shells, remains empty. Thus, for Inſtance, (to mention no other Places) there is in *Portland* a large *Stratum* of very hard Stone, where one may ſee a vaſt Number of ſuch Cavities exactly repreſenting the Shape and Size of Shells; and if melted Lead be infuſed into thoſe Cavities, it will exhibit the very Figure of thoſe Shells. The Author adds, that when the Water carries along with it, not only Salts, but alſo Particles of Minerals, it frequently leaves thoſe Particles in ſuch Cavities, and fills them up. When this happens, that Matter does conſtantly repreſent both the outward and inward Figures of the Shells, whoſe Place they ſupply.

5. Dr. *Woodward* makes ſeveral Remarks, that are worth reading, upon the Situation of Metals and Minerals, and of the *Strata* of Stones and Earth. I ſhall only inſert the following Obſervation. There are, ſays he, many large *Strata* of Chalk in *Kent*, *Surry*, *Eſſex*, *Hertfordſhire*, *Barkſhire*, *Oxfordſhire*, and in many other Parts of *England*, as well as in other Foreign Countries, where a prodigious Quantity of very different Shells is to be found. But all of them are of a lighter ſort, and come pretty near the Specifick Gravity of Chalk. Whereas in the *Strata* of Stone (a Matter heavier than Chalk) there is as great a Number and Variety of heavier Shells. This, ſays the Author, could not happen by Chance; and no other Reaſon can be aſſigned for it, but what has been given in the *Natural Hiſtory of the Earth*. He adds, that in the Time of the Deluge Cruſtaceous Animals, ſuch as Lobſters, *&c.* were doubtleſs thrown out of the Sea, as well as the Teſtaceous; and yet few of them are to be found in the Earth, whilſt many Thouſands of the Teſtaceous Kind have been dugg out every where. Dr. *Woodward* does not wonder at it. Thoſe Cruſtaceous Fiſhes (ſays he) being lighter than Chalk, and any other earthly Matter, ſunk down the laſt of all, and lay upon the very Surface of the Earth, where being continually expoſed to the Injuries of the

Digitized by Google

the Air, Water &c. they were corrupted and wholly deſtroyed,

6. Dr. *Camerarius* pretends, that, according to Dr. *Woodward*, the Olive-tree, a Leaf whereof was brought to *Noah* by a Dove, did ſwim in the Waters. The Author anſwers, that he never ſaid any ſuch thing but the quite contrary. He obſerves, that one may find in the deepeſt *Strata* of Stone, Leaves, and other Parts, not only of ſuch Plants as are common and well known, but alſo of others, which do not grow in thoſe Countries. Beſides, in moſt parts of the Earth, Shrubs and Trees have been digged out, ſome of which were very large, and of ſeveral Kinds, which thoſe Places do not produce. Laſtly, many large Trees have been found buried in ſeveral Iſlands, where the Soil is ſo barren, or the Air ſo cold or ſo ſharp, or the Winds ſo violent and ſtormy, that no Trees can grow there, nor does it appear from Hiſtory or Tradition, that ever they grew there. Such a general Devaſtation could not be produced, but by a general Cauſe; and indeed (continues the Author) there are various Accidents and *Phænomena*, which ſhew that the Univerſal Deluge was that Cauſe, in ſuch a convincing Manner, that no reaſonable Objection can be raiſed againſt them. 'Tis obſervable, that the Trees juſt now mentioned are to be found with their Roots; from whence it plainly appears, that the Earth, in which they ſtood, was diſſolved.

The Author confirms thoſe Obſervations, by the Tradition of the moſt Ancient Nations, and by ſeveral Paſſages of the Holy Scripture. I ſhall only mention ſome of them. *Diodorus Siculus* * tells us, that *the Philoſophers call the Fruit of the Vine* Bacchus, and that *he is ſaid to have been born twice of* Jupiter, *becauſe in* Deucalion's *Deluge*, (which the Heathens generally confound with that of *Noah*) *that Fruit was thought to have been deſtroyed with all other Fruits, and then*

* Lib. III. pag. 195, 196.

Digitized by Google

to have grown again. The next Paſſage, wherein *Seneca* deſcribes the Deluge mentioned by him, does very well agree with Dr. *Woodward*'s Notion. *Solutis quippe radicibus*, (ſays * that ingenious Philoſopher) *Arbuſta procumbunt, & Vitis atque omne virgultum non tenetur ſolo, quod molle fluidumque eſt —— Labant & madent Tecta, & in imum uſque receptis Aquis Fundamenta deſidunt, ac tota Humus ſtagnat; fruſtra titubantium fulcra tentantur, Omne enim Fundamentum in lubrico figitur, & lutoſâ Humo nihil ſtabile eſt.* Afterwards *Seneca* ſpeaking of the Earth, ſays † *Quam* (terram) *diximus eſſe mutabilem & ſolvi in Humorem —— Partes ejus interire debuerint, abolerive funditus totæ, ut de integro totæ rudes innoxiaque generentur.* The ſame Philoſopher goes on with his Deſcription of the Diſſolution of the Earth in theſe Words, *Incipiet ergo putreſcere, dein laxata ire in Humorem, & aſſidua Tabe defluere.*

Among the Paſſages of the Scripture quoted by Dr. *Woodward*, I ſhall only inſert the two following, *Pſalm* XLVI. 6. *He uttered his Voice; the Earth melted.* Amos IX. 5. *And the Lord God of Hoſts is he that toucheth the Land, and it ſhall melt, and all that dwell therein ſhall mourn, and it ſhall riſe up WHOLLY like a Flood, and ſhall be drowned as by the Flood of* Egypt. The Author obſerves, that the horrid Devaſtation, occaſioned by the Deluge, being well known to the Ancient *Hebrews*, the Prophets did frequently allude to it, in order to terrify that People.

Dr. *Woodward* proceeds to give an Account of the Condition and Situation of Trees after the abating of the Waters of the Deluge. Moſt Trees, ſays he, which had large and far extended Tops, were then ſituated in ſuch a manner, that their Branches ſtood out to a great Height in the Air. He believes that this was the Situation of the Olive-tree, a Leaf where-

of

* Seneca, Nat. Quæſt. L. III. c. 27.
† C. 29.

Digitized by Google

of was brought to *Noah* by a Dove. Dr. *Camerarius* maintains, that the Leaf which the Dove brought to the Patriach, plainly ſhews that the Earth was not diſſolved, and that the Olive tree ſtood faſt in the Ground, whilſt the Waters covered the Earth. The Reaſon he gives for it is this: If that Tree, ſays he, had been ſwimming, a Leaf plucked off from it would not have been a Sign that the Earth was dry. Dr. *Woodward* anſwers, that *Noah* inferred no ſuch thing: He only gueſſed that the Waters were ſo far abated, that Trees began to appear. The Patriarch might have thought ſo, whether the Olive tree had lain on the Surface of the Earth, or ſtood faſt as it did before. *Moſes* is wholly ſilent about the Situation of that Tree. As for what concerns *Noah*, 'tis manifeſt from this very Hiſtory, that he knew nothing of what paſſed out of the Ark. If he knew not that the Waters were abated, till he ſent out the Dove; much leſs is it probable, that he knew that the Earth was diſſolved, and that the Trees had been carried away at random. If therefore he had believed (which is not certain) that the Olive-tree ſtood ſtill, his Miſtake could not be alledged as an Argument againſt Dr. *Woodward*.

But here is a Difficulty not mentioned by Dr. *Camerarius*. Though *Olearius*, *Tavernier*, Sir *John Chardin*, and other Travellers ſay, that there are abundance of Olive-trees in *Perſia*, &c. yet there is not one ſuch Tree now in all the Country where the Ark reſted. Hence it is, that *many wonder*, * *where the Dove could get the Leaf, which ſhe brought to* Noah. In Anſwer to this Difficulty, Dr. *Woodward* ſays, that perhaps a great many Olive-trees grew in the Neighbourhood of Mount *Ararath* before the Deluge, and that they were all deſtroyed, ſinking under

* *Il n'y a point d'Oliviers; ce qui fait que pluſieurs s'eſtonnent où la colombe peut prendre le Rameau qu'elle apporte à Noé.* Les Voyages & Obſerv. du Sieur de la Boullaye, 4°. p. 85.

Digitized by Google

the Ground, or lying on the Surface of the Earth. Nor can any one wonder, that the Olive-trees of Mount *Ararath* should have undergone the same Fate as those *English* Pine-trees, that are so frequently to be found at the bottom of mashy Places, though none grow there, unless they be planted, and carefully brought up. I proceed to the Second Part of this Discourse.

II. 1. Dr. *Woodward*, having observed, that the *Glossopetræ*, that have been digged out in most Parts of *England*, and those which have been brought to him from the Isle of *Malta*, and many other Places, are the very Teeth of Sea-Dogs, and other such Fishes, answers what Dr. *Camerarius* says to the contrary, and vindicates against him the Opinion of *Fabius Columna* about the same Subject.

2. Dr. *Camerarius* says, that though Sea-shells were to be found in the Bowels of the Earth, yet it would not follow from thence, that the Earth was dissolved by the Deluge. He adds, that such a Dissolution is a mere Supposition, which has no Appearance of Truth. The Author answers, that Dr. *Camerarius* should have shewed how the Shells of so many different Sorts of Sea Animals, as they are now found under Ground, could have been so exactly filled up with Stone, Spar, and other Mineral and Metallick Matter, without such a Dissolution; how it comes to pass, that the Surfaces of Stones, Spars and other Mineral and Metallick Bodies, digged out in so many Places, exhibit not only the Form, but also the smallest Lineaments of those Shells imprinted upon them: Lastly, how so great a Quantity and Variety of Sea-shells could sink into the *Strata* of Stones, and of most Sorts of other earthly Matter, and be so closely mixed with them, as to constitute one and the same Mass, even in the remotest Places from the Sea, and to as great a Depth in the Earth, as Diggers are come to. Dr. *Camerarius* (says the Author) should have explained, how all those things could be effected without a Dissolution of the Earth and Fossils, instead of condemning by his bare Authority an Hypothesis whereby all those *Phænomena* are accounted for in a plain and

Digitized by Google

and easy Method, and such as agrees with the Laws of Nature.

Dr. *Camerarius* cannot believe, that the tender Sea shells remained entire during the Deluge, whilst the most solid Marbles, and the hardest Stones were dissolved according to Dr. *Woodward*'s Hypothesis. The Author answers in the first Place, that those will less wonder at it, who know that when the outward Parts of Marbles, and very hard Stones that lye exposed for a long time to the Air, or the Acrimonious and Saline Vapours of the Sea, are by degrees wasted and consumed, the Shells contained in them not only appear on their Surfaces, but also frequently remain intire for a long time, or only very little damaged by the same Air and the same Vapours. Secondly, Dr. *Woodward* answers, that his Account of the true Cause of the Dissolution occasioned by the Deluge, being too long to be inserted in his *Natural History of the Earth*, or in this Dissertation, his only Design in those two Pieces is to shew, that the Earth and all Fossils were truly dissolved, but not Shells, Animals, and Vegetables; which he thinks he has fully proved. Thirdly, he adds, that there is a great Difference in the Frame and Contexture of the Bodies just now mentioned. Animals and Vegetables consist of fibrous Parts, and their Fibres are connected and complicated several ways; whereas the several Parts of Fossils without excepting the hardest are only contiguous. Whoever considers the Difference of those Bodies, says the Author, will not perhaps find it very difficult to know why the latter were all dissolved, whilst the former continued in the same Condition as they were in before.

3. The *Abyss*, or the vast Receptable of Subterraneous Waters, appears very unlikely to Dr. *Camerarius*; and he says he would be glad to know by what Arguments it can be proved. Dr. *Woodward* does not think it necessary to alledge new Reasons, and least of all those which he hopes to publish one Day, in order to confirm what he has asserted concerning the Subterraneous Waters, since what he has already said upon that Subject in his *Natural History of the Earth*,

Digitized by Google

is sufficient to prove the Truth of his Assertion. However, because Dr. *Camerarius* does not seem to have duly considered the Arguments alledged in that Book, our Author is willing to propose again two of those Arguments; the first whereof shews what vast Quantity of Water covered the Earth in the Time of the Deluge; and the second, in what Place those Waters lie now concealed.

As for what concerns the first, *viz.* the vast Quantity of Water, one may judge of it (says the Author) from the regular Situation of the several *Strata*, according to their different Degrees of Gravity; for, an immense Quantity of Water was necessary to produce that Effect. Such a Disposition of things, to be observed every where, could not have been effected, unless the Fluid had been very thin; unless the dissolved Particles of Earth had been at a proper Distance one from another; lastly, unless their Descent had been very great, or the Place, where they began to sink, very distant from that wherein each of them rested in its due Order. But none of those things could have been done, had not the Quantity of the Water far exceeded the Quantity of the earthly Matter. Which being supposed, it will be no difficult thing to explain that *Phænomenon*. The swiftness of the Descent of Bodies in a Fluid being different, according to their different Gravity, it was necessary that among those (for Instance) which were of the same Size and Figure, and began to descend from the same Height, the heaviest should have a swifter Descent, and lie at the Bottom. But because those Bodies did so much differ one from another in Gravity, the heavier Bodies falling now and then in their Descent upon the lighter ones, must needs have been considerably obstructed and retarded in their motion; and the Motion of the lighter Bodies must have been accelerated by the Shock of the heavier ones: From whence it necessarily follows, that some Confusion and Inequality must have happened in the Sediment. When the heavier Bodies came down to the Bottom of the Waters, the lighter ones continued to descend in their Order, unless

Digitized by Google

leſs they happened to reſt at the ſame time, becauſe all the earthly Matter, which filled up the middle Space between the heavier and lighter Bodies ſubſided between them. When there was no ſuch Impediment, thoſe Bodies lay at no great Diſtance one from another; but when the lighter Bodies were thus obſtructed, they lay at a greater Diſtance above the heavier ones. From theſe and other Obſervations concerning the Deſcent of Bodies, the Author infers, that ſo great a Work could not be done, but in the Waters of the whole Abyſs: Which ſufficiently proves the Exiſtence of ſuch an Abyſs.

When *the Flood* had been *Forty Days upon the Earth, and the Waters* had ſo *prevailed*, that *the high Hills, that were under the whole Heaven, were covered Fifteen Cubits upward*, the Waters prevailed again, and 'tis likely they did ſo during a great Number of Days. The Sacred Hiſtorian mentions an *Hundred and Fifty Days* in all. During the firſt Forty Days, the Waters came out of the Abyſs; and thoſe Waters, together with the Rain, covered the Mountains. The following Days the Earth was diſſolved: The Waters that remained in the Abyſs came out of it: And all the earthly Matter being diſſolved floated in the Water, and then ſunk, and formed a new Orb, like that which was created at firſt. It was *without Form*, that is, deſtitute of that Form which might render it inhabitable, and fit for the Uſe of Men and Animals. Its Surface was *even*, and *ſpherical*. It had no Hills, no Valleys, no Dens, and Gaps neceſſary for the Subſiſtence of Animals, and the Production of Vegetables, and Minerals. The Earth was alſo void, like the firſt, whilſt the Waters covered its Surface, and till the Tereſtrial Sphere was broke, that Mountains might be raiſed, Valleys depreſſed, and Gaps opened, through which the Waters might go down into the Abyſs. But when the Waters *were gathered together into one Place* by the Word of God, that is, into the Subterraneous Abyſs, and into the Seas, then *the dry Land appeared*, and the Earth had a *Form* fit for Habitation, and ſuch as it was deſigned for. D. *Woodward* ſays he will enlarge upon this

Digitized by Google

Subject in another Work; and in the mean time he believes that he has sufficiently explained the Sense of these Words of *Moses*, *and the Earth was without Form, and void.* He adds that those Words gave the Heathens Occasion to think of a *Chaos*; wherein they have been followed by most of the Modern Philosophers. He is of Opinion, that the *Jewish* Doctors, and our Divines do not seem to understand that Passage perfectly, for want of having a true Notion of the Frame and Constitution of the Terrestrial Globe, as it has been described by *Moses*, in very few, but very proper Words.

The Second Argument to prove the Existence of the Subterraneous Waters, is taken from the Consideration of Earthquakes. Dr. *Woodward* thinks he has sufficiently proved that Earthquakes are occasioned by the Violence of those Waters. A great Part of the Terrestrial Globe (says he) has been frequently shaken at the same Moment; from whence he infers, that the Waters, which were the Cause of those Earthquakes, had as great an Extent as that part of the Globe, and are a continued fluid Body. There are also Instances of universal Earthquakes, says the Author; which shews that the whole Abyss was agitated. For such a general Effect must needs be produced by as general a Cause, which affects the whole Earth; and that Cause can be nothing else, but the Subterraneous Abyss. Dr. *Woodward* adds, that we know from very credible Writers, and even from Eye-Witnesses, that in some Earthquakes, which have happened in our Days, the Earth moved like Waves, and with such a Violence, as to represent exactly the Waves of the Sea agitated by a strong Wind. Any one (continues the Author) who considers that *Phænomenon*, will not only acknowledge that there is a Subterraneous Abyss, and that Earthquakes are occasioned by the Waters of that Abyss; but he will also believe, that the Terrestrial Part of our Globe is like a thin Shell, which encompassing an immense Mass of Waters on all Sides, is moved and shaken by those Waters, in the same Manner as they themselves are moved and tossed. As the first Earth, under which

ng

Digitized by Google

no body can doubt that there was an Abyſs, was deſigned for the Habitation of Men, and to produce Vegetables, and all other things neceſſary for the Subſiſtence and Conveniency of Men and Animals; ſo the Second Earth was made for the ſame uſe. To that end, there was no need that the Earth ſhould be thicker than it is now. A thicker Cruſt would have continually prevented the Paſſage of the Vapours, and the Communication between the Abyſs and the Atmoſphere, which is ſo neceſſary to Human Life, and the Product of the Earth.

Dr. *Woodward* adds, that his Notion of the Terraqueous Globe does perfectly agree with what we read of it in *Job*, *Moſes*, *David*, and other *Hebrew* Writers. Thoſe Holy Men ſay that there is an Abyſs, or a vaſt Receptacle of Waters, encompaſſed by the Earth; that the Abyſs has a Communication with the Ocean, and occaſions Vapours, Rains, Springs, and the various *Phænomena* of the Earth and Atmoſphere; that the Waters of the Abyſs came out in the time of the Deluge, and covered the Face of the Earth; that the Terreſtrial Cruſt was diſſolved, and floated in the Waters; that it ſunk by degrees, and was formed into a new Orb like the firſt, encompaſſing on all Sides an empty Space fit to receive the Waters; that the Terreſtrial Sphere being broke at laſt, the Waters went down into that Place, and the Earth was dried up, and became fit for the Uſes it was deſigned for. All thoſe things, ſays Dr. *Woodward*, were not performed mechanically, and by the mere Power of Nature, but by the ſame Direction of the wiſe Creator, who made the firſt Earth.

In the next place, the Author mentions the ſeveral Benefits ariſing from the Subterraneous Abyſs. It is, ſays he, the Principle and Origin of every thing that happens in the Earth, upon its Surface, and in the Atmoſphere. If the ſame Seaſons are ſo different, as to be colder, more wet, and leſs fruitful and wholſom in ſome Years than in others, it is chiefly to be aſcribed to the Operation of the Subterraneous Waters. Dr. *Woodward* adds, that Earthquakes, Vulcanos, the Vapours of Mines, Rains, Springs, and Rivers, Thunder

Digitized by Google

Thunder and Lightning, Froſt, Winds and Storms, proceed from the ſame Cauſe, as he hopes to ſhew at large in another Work. All thoſe things, ſays he, derive their Original from the Abyſs. Hence it is that when they are to happen, one may obſerve ſeveral Indications of them in the Sea, in large Lakes, in Springs, and deep Wells, in the Bowels of the Earth, in Dens, and Mines before they begin to work on the Surface of the Earth, or in the Atmoſphere.

4. Dr. *Camerarius* ſays it appears from Hiſtory that ſeveral Mountains have been raiſed by Earthquakes. Dr. *Woodward* denies that Hiſtory affords any ſuch Inſtance; nor does his Adverſary alledge any. The Author adds, that unleſs Dr. *Camerarius* can quote ſome Writer, who teſtifies that the *Alpes*, the *Apennine*, Mount *Taurus*, *Atlas*, or any ſingle Mountain, have been produced by an Earthquake, he will continue to believe that they were formed in the Time of the Deluge, as he has ſhewed in his *Natural Hiſtory of the Earth*. For, ſays he, if the Mountains to be found every where, had been raiſed by Earthquakes one after another, and in ſeveral Ages, ſuch wonderful *Phænomena* would doubtleſs have been mentioned by the Hiſtorians of thoſe Times.

5. As for what concerns Iſlands, Dr *Camerarius*, far from believing that they are as Ancient as the Deluge, maintains that the new Iſle of *Santorini* is ſufficient to overthrow the whole Syſtem of Dr. *Woodward*. That Iſland, ſays he, came out of the Sea in our Days after ſeveral Earthquakes, and attended with great Roarings and Flames. Dr. *Woodward* anſwers, that there is no Difference between that Iſland and *Monte di Cenere*, of which he ſays in his *Natural Hiſtory of the Earth*, that *it is nothing elſe but a heap of Stones, Earth, and Aſhes thrown up by a Vulcano*. He adds, that he never denied that Vulcanos rage under the Sea, with ſuch Violence as to break out through the Bottom of it, and to throw up ſo great a Quantity of Matter, as will form a Hill ſtanding above the Surface of the Sea. If therefore Dr. *Camerarius* thinks fit to call by the Name of *Mountains* thoſe Hills that are thus called upon

Digitized by Google

upon the Earth, he may, if he pleaſes, beſtow the Name of *Iſland* upon thoſe that riſe in the Sea. When Dr. *Woodward* derived the Origin of Mountains and Iſlands from the Deluge, he never meant ſuch confuſed and undigeſted Heaps. The Matter both of Mountains and Iſlands, ſays he, is diſpoſed in a certain Order, like every other Part of the Earth, and divided every where into ſeveral *Strata* lying one over the other; whereas *Monte di Cenere*, and the Iſle of *Santorini*, are nothing elſe but unformed and undigeſted Heaps of broken Pieces, Aſhes, and Rubbiſh.

III. In the Third Part of this Diſcourſe, the Author examines and confutes the Doctrine of Dr. *Camerarius*: That Doctrine conſiſts of ſeveral Conjectures.

1. *The Firſt Conjecture. Perhaps ſome Shells were laid in the Earth before the Deluge, and in the firſt Separation of the Waters from the dry Land.* That Conjecture, ſays Dr. *Woodward*, will not appear very probable to thoſe who ſhall conſider what immenſe Quantity and Variety of Shells is to be found in the Earth, beſides whole Skeletons of Whales, Teeth, and Bones of Sea dogs, and many other Fiſhes. The Number of Shells lying in the Bowels of the Earth is ſo vaſt, that the Author has ſeen a great many Thouſands of thoſe called *Conchæ Anomiæ* by *Fabius Columna*, in the Fields and Mines of *Glouceſterſhire*, not to mention thoſe which he has received from other Countries, and almoſt from all Parts of the Earth. Can any one believe, that ſo great a Quantity of Shell-fiſh of the ſame Kind ſhould have been created in the very Beginning of the World, and then quickly deſtroyed without any Reaſon for it? Beſides, the Earth affords every where ſmall and young Shells mixed with large and old ones; and the former ſtick to the latter, juſt in the ſame manner as they do in the Sea, that they may the better ſecure themſelves from the Violence of Tides and Storms: Which ſhews that they were not created all at once, but generated by degrees and at ſeveral times.

But, continues the Author, not to mention the Bones of four-Footed Creatures and Plants, eſpecially thoſe

Digitized by Google

those large Trees that are to be found in the *Strata* of the Earth, and do not grow in Water; how can Dr. *Camerarius*, advance a Conjecture plainly inconsistent with the Narrative of *Moses*? How could Fishes, and other Sea-Animals, be left in the Earth, when the *Waters were separated from the dry Land*, since *Moses* tells us, that Fishes were not then created? for it was on the third Day of the Creation, that the Waters were gathered together into one Place, but Fishes, and other Creatures that live in the Sea, were only made on the Fifth Day

2 *The Second Conjecture. Perhaps most of those Shells were thrown by the Deluge into the Gaps and Chinks of the Earth.* Those Gaps, says our Author, are a mere Invention of Dr. *Camerarius*, that he may the better explain how Shells got into the Bowels of the Earth, and elude the Doctrine of the Dissolution of the *Strata*. If those Shells had been thrown into Gaps, they would be found there still. But Dr. *Woodward* never found any in such Places, nor ever read or heard that any body did. They always lie in the *Strata* of Earth, or in the very Substance of the hardest Stones. It were in vain for Dr *Camerarius* to say that those Chinks and *Hiatus's* have been filled up in process of Time; for then the Shells would be found in perpendicular Rows, and not in the *Strata* themselves, nor in that adventitious Matter, with which the Gaps are supposed to have been filled up: But the contrary is most certain; for those Shells are to be found promiscuously, and without any such Difference, in all the Parts of the Earth. Besides, had there been formerly any such Gaps filled up in time, one might observe some Vestiges of them, from the various Matter, Constitution and Hardness of one and the same *Stratum*; but such a Variety does not appear any where. The Author adds, that abundance of Shells are to be found in large Tracts of Ground, particularly in *England*, almost all over *Gloucestershire*, *Oxfordshire*, *Northamptonshire*, *Somersetshire* and *Wiltshire*; from whence he infers, that if those large Tracts of Ground in *England*, and in all other Countries, had been empty Gaps, those Gaps must have been prodigiously great, and such

as

Digitized by Google

as can hardly be ſuppoſed. Laſtly, Dr. *Woodward* obſerves, that Shells are frequently to be found ſo broken and divided, that one Part of the ſame Shell lies on the one Side of a Chink, and the other on the other Side. Which plainly ſhews, that thoſe Shells lay in the *Strata* before there was any ſuch Gap, and that the ſame Shells and the *Strata* were both broken and ſeparated at the ſame time, and by the ſame Force.

3. *The Third Conjecture. Perhaps thoſe Shells were conveyed into the Earth by particular Inundations.* In order to confute this Conjecture, Dr. *Woodward* asks Dr. *Camerarius*, whether he can alledge any Inſtance of a particular Inundation, that reached the middle Parts of the Continent: that covered *Germany* for the Space of Two or Three Hundred Miles; (for Shells are to be found there at ſuch a Diſtance from any Sea,) that carried Fiſhes peculiar to the *American* and other far diſtant Seas, into the very Heart of *England*; that conveyed Crocodiles into *Germany* †, Elephants into *England* *, and thoſe *American* Stags, called by us *Mooſe-Deer*, whoſe Skeletons and Horns, of a prodigious Bigneſs, are frequently digged out in *Ireland*; laſtly, that deſtroyed ſo many Trees, ſuch as thoſe large Pines and Firs to be found under Ground in ſo many Parts of *England*, where it does not appear that ever they grew: Nay, *Cæſar* ſays (*Comm. de Bello Gall. L.* 5.) that in his time there were none in this Iſland. Beſides, continues the Author, Dr. *Camerarius* ſhould have conſidered, how Sea-Animals could have been ſo mixed by ſuch Inundations in the *Strata* of Marble, and of all other Stones, as to be found in the upper and lower Parts, and in the middle of them; how ſome of thoſe Animals could get into the Bowels of the Earth to the

† *I have given an Account of a Crocodile found in* Germany. *See* Crocodile *in the Index.*

* *Bones and Teeth of Elephants have been digged out in ſeveral Parts of* England,

Digitized by Google

the Depth of a Hundred Feet, and how others could be raiſed to the Tops of the higheſt Mountains in *Europe*, *Aſia*, and *America*. But to mention only the Mountains of *England*, if Shells were carried to the very Tops of thoſe Mountains by a particular Inundation, every Part of the Terreſtrial Globe muſt have been covered with Water to the ſame Height with the highe't Mountains in *England*. Theſe Conſiderations are a ſufficient Anſwer to the Third Conjecture of Dr. *Camerarius*,

4. *The Fourth Conjecture. Perhaps the Reaſon why ſo many Shells are to be found in* England, *is becauſe that Iſland being ſurrounded by the Sea, the Waves get into it through Subterraneous Chanels.* Dr. *Camerarius* (ſays our Author) ſhould have ſhewed in the firſt Place, that there are ſuch Subterraneous Conduits; but none of them have hitherto been diſcovered: And yet they might eaſily be found; for they muſt needs be very ſpacious to convey ſuch large Bodies into the very Heart of this Iſland. To mention only ſome of thoſe Bodies: Among thoſe Shells that are called *Ammonitæ*, many two Foot Broad have been digged out in *Portland*, and ſome of a larger Size in *Glouceſterſhire*, and *Somerſetſhire*. Beſides, Skeletons, and Bones of Whales and other great Fiſhes, are to be found in this Iſland.

But ſuppoſing the Exiſtence of ſuch Subterraneous Channels, why ſhould thoſe Fiſhes get into them, and even into places ſo far diſtant from the Sea? For the Earth was not deſigned for their Habitation. If it be ſaid that ſuch Multitudes of Fiſhes, ſome of which are prodigiouſly large, have been thrown into the Earth by a violent Force, how comes it that we don't ſee the like Numbers thrown into it ſtill by the ſame Force?

Beſides, the Water conveyed through thoſe Channels could not riſe above the Height of the Surface of the Sea; but Shells and other Bodies are to be found on the very Tops of the moſt lofty Mountains, ſome Miles higher than the Sea, if not in *England*, at leaſt in other Countries.

Laſtly,

Digitized by Google

Laſtly, Thoſe Bodies never appear in Gaps, or in Subterraneous Conduits, but in the very *Strata* of Marl, Clay, Stones, and other thick and ſolid Matter; which plainly ſhews that they have not been carried thither through Subterraneous Chanels.

5. *The Fifth Conjecture. Perhaps God has created in the Bowels of the Earth ſeveral Sorts of Stones that are like Sea-Shells.* At this rate (ſays the Author) Filberds, Pine-Apples, Oaks, and other Vegetable Bodies, to be found under Ground to a very great Depth, muſt have been alſo created there. But ſuppoſing that God created whole Shells in the Ground, did he alſo create ſeveral Parts and ſmall Pieces of thoſe Shells? For ſuch Pieces are digged out every where. This Conjecture of Dr. *Camerarius* (continues the Author) will appear more ſatisfactory, if we ſuppoſe Barks of Trees created without Wood, Hides without Fleſh and Bones, Mens Skins without Bodies, and Hands and Legs without the other Limbs.

Dr. *Woodward* makes ſome other Obſervations in Anſwer to this laſt Conjecture. 1. Thoſe Shells to be found under Ground, which have been better preſerved than others, afford a true Marine Salt, like Shells taken out of the Sea, or thrown upon the Shore. 2. There are in the Earth Teeth of Fiſhes worn out, as the Teeth of the ſame Fiſhes taken in the Sea uſe to wear out by eating their Food. 3. The Shell-fiſh, called *Purpura*, has a long Tongue with a bony and ſharp End, with which it bores the Shells of other Fiſhes, that it may live upon them, as it has been obſerved by the Ancient Naturaliſts, and particularly by *Ariſtotle* and *Pliny*, whom the Author quotes. But ſuch bored Shells are frequently to be found in the Bowels of the Earth; from whence it plainly appears that they had formerly living Fiſhes contained in them, and were in the Sea with the *Purpuræ*. 4. 'Tis an uſual thing to find in the Earth Oiſter-ſhells, Cockle-ſhells, *&c.* that retain ſtill ſome Veſtiges of Tendons, and other Indications, plainly ſhewing that Animals were formerly contained in them. 5. The *Echinitæ*, *Conchitæ*, *Cochlitæ*, and other Bodies of that Kind, conſiſting of Stone, Spar, and

Digitized by Google

and other Mineral Matter, which are as large as the Shells from which they had their Names, and repreſent their whole inward Shape, muſt needs have been formed in that Sort of Shells altogether empty. But there are others (Dr. *Woodward* has ſome of them) conſiſting likewiſe of Stone, Spar, *&c.* that repreſent only ſome Parts of *Echinitæ*, *Conchitæ*, and *Cochlitæ*. Which ſhews that the Shells had Fiſhes in them; and conſequently could admit of no more Stony or Mineral Matter than was ſufficient to fill up their Vacuities. Now it plainly appears from thence, that thoſe Shells were originally in the Sea.

Dr. *Woodward* enlivens this Part of his Diſcourſe by comparing the laſt Conjecture of Dr. *Camerarius* with the Opinion of ſome Writers, who did not ſcruple to affirm, that the *Urns*, *Pateræ*, *Simpula*, &c. to be found under Ground, did naturally grow there. Balbinus *believes that Clay——aſſumes of it ſelf the Shape of a Pot, by the mere Direction of Nature*: Balbinus exiſtimat Argillam —— ad figuram Ollarum ſponte ſeſe ac libenter componere, Naturâ ipſâ quod fieri velit docente *. Another Writer † ſpeaking of the earthen Pots, that have been digged out near *Spremberg* in *Luſatia*, *does not think it impoſſible for Nature to form ſuch Veſſels*: Credit Naturæ in ejuſmodi fabricandis Ollulis Poſſibilitatem non eſſe detrahendam.

Laſtly, Dr. *Camerarius* grounds his Conjecture upon *Analogy*. As God, ſays he, was pleaſed that the Sea ſhould produce ſeveral Sorts of Vegetables, ſuch as Corals, Spunges. *Alga*, *Fucus*, &c. altogether Analogous with thoſe that grow upon the Earth; in the ſame manner there may be in the Earth a Vegetation of Stones like Sea-ſhells, *&c.* Dr. *Woodward* denies that Corals, Spunges, *&c.* have any Affinity in their outward Form, or inward Contexture, with any Terreſtrial Bodies, and ſays, that neither he, nor any body

* Diſſert. Epiſt. de Cancris & Serp. petrif. p. 43.

† D. Ehr. Hagendon, Miſcell. Cur. Ann. 3. Obſ. 137.

Digitized by Google

body elſe, did ever ſee any Inſtance of it. I omit ſome other Obſervations upon this laſt Conjecture.

Thus in order to ſatisfy the Curioſity of the Readers, I have given a large Account of this Book. The Subject of it is both important and entertaining; and the Author diſcovers no leſs Wit, than Learning and Judgment. I muſt obſerve, that he does Juſtice to Dr. *Camerarius* by acknowledging his Merit and his Erudition.

Dr. *Woodward* has inſerted at the End of his Book, *a Method of diſtributiug Foſſils into ſeveral Claſſes*, which is a remarkable Inſtance of his great Skill in Natural Hiſtory. That Method (the firſt of that Kind, that ever was publiſhed) is dedicated to the Illuſtrious Sir *Iſaac Newton*, at whoſe Deſire it has been compoſed; and the Author's Epiſtle Dedicatory deſerves to be read.

ARTICLE XVI.

THE ECCLESIASTICAL HISTORY of GREAT-BRITAIN, *chiefly of* ENGLAND; *From the firſt planting of Chriſtianity in this Iſland, with a brief Account of the Affairs of Religion in* Ireland. *Collected from the beſt Ancient Hiſtorians, Councils, and Records. Vol. II. Beginning at the Reign of King* Henry VIII. *and continued to the Death of King* Charles II. *By* JEREMY COLLIER, *M. A.* London *Printed for* Samuel Keble *at the* Turk's-*Head in* Fleetſtreet; Richard Sare *at* Grays-Inn-Gate, Holborn; John Nicholſon *at the Queen's-Arms in* Little Britain; Benjamin Tooke *at the* Middle-

Digitized by Google

Temple-Gate *in* Fleetstreet; Daniel Midwinter *at the Three Crowns in St.* Paul's *Church yard*; George Straham *at the Golden Ball in* Cornhill, *and* Maurice Atkins, *at the Golden Ball in St.* Paul's *Church-yard.* MDCCXIV. *In* Folio. *pagg*, 904 *for the History, and* 119 *for the Collection of Records, besides the Preface and the Index.*

THE greatest Part of this large Volume is a new History of the Reformation of *England*, wherein the Author has inserted several Reflexions very different from those of the Lord Bishop of *Salisbury*. Mr. *Collier* seems to intimate in his Preface, that those Reflexions will not be acceptable to every body. I shall say nothing of that Part of his Work, being more willing to take notice of those things for which he will have the general approbation of the Publick. I mean his great Labour and Industry in collecting so many Materials, and digesting them into Order, his inserting several Pieces never before published, and advancing nothing without quoting an Authority for it; the great Judgment he discovers in the Choice of the Materials; and lastly, his endeavours to render the History of the Reformation of *England* as compleat as he could.

Mr. *Collier* has had a free Access to all the publick Records: Some Gentlemen have furnished him with valuable Remains in Manuscript; and he has taken care to insert in the Margin the Names of the Places and Persons. Besides, among the Printed Books which he has made use of, there are some, whose great Scarcity renders them no less curious than Manuscripts.

"As

Digitized by Google

" As the main Points in Difference (*says the Author*) " between the Church of *Rome* and *England* came up, " I have endeavoured in both Parts of this Hiſtory to " juſtify the Reformation of the latter".

Mr. *Collier* complains, that the Council of *Trent* has decreed diſputable Doctrines into Articles of Faith, and ſet up *Scripture* and *Tradition* upon an equal Foot of Authority. " Thus (*continues the Author*) inſtead " of relaxing, they have drawn the Knot, thrown in " new Difficulties, and made the Conditions of Com- " munion more ſhocking and impracticable".

The Author wiſhes the Clergy would apply themſelves to the Study of the Law more than they do; and then adds, " In my humble Opinion, *Coke's In-* " *ſtitutes* would be better Furniture than *Calvin's In-* " *ſtitutions*; and the reading the *Statute Book* much " more ſerviceable than ſome *Syſtems* of *Dutch Di-* " *vinity*".

In the remaining Part of the Preface, the Author takes notice of what appears to him moſt remarkable, with reſpect to the Eccleſiaſtical Hiſtory of *England*, in thoſe Volumes of the *Tower Records*, that have been publiſhed by Mr. *Rymer*, ſince the *Firſt Part* of this *Hiſtory* was finiſhed.

After the writing of this Preface, and when this Second Part was almoſt printed off, Mr. *Rymer* put out the Fifteenth Volume of the *Tower Records*; out of which Mr. *Collier* has inſerted ſeveral Pieces at the End of his Preface. The two laſt Pieces are, 1. A Licenſe granted by King *Edward* VI. to *Dudley* Earl of *Warwick*, his Counteſs, and Family, for eating Fleſh in *Lent*, and all other Days of Abſtinence. It is to continue during the Earl's Life, and ſets aſide all Acts of Parliament, and Canons to the contrary. 2. A Warrant, or *Writ*, in Queen *Elizabeth*'s Reign, for burning two *Flemiſh* Anabaptiſts.

This Work contains a great Number of Curious Facts. Here follow ſome of them.

1. Mr. *Collier* gives us a long Liſt of the *Relicks* in the Reign of *Henry* VIII. The Bleſſed Virgin's Girdle was to be ſeen in Seven different Places, and her

Digitized by Google

Milk in Eight. The Bell of St. *Guthlac*, and the Felt of St. *Thomas* of *Lancaster*, were accounted ſovereign Remedies for the Head-Ach. This *Thomas*, Earl of *Lancaſter*, was one of the rebellious Barons in *Edward* the Second's Time, and executed for High Treaſon. The Penknife and Boots of Archbiſhop *Becket*, and a Piece of his Shirt, were very much valued by Women with Child. The Coals that roaſted St. *Laurence*, two or three Heads of St. *Urſula*, *Malchus*'s Ear, and the Paring of St *Edmund*'s Nails, were in great Veneration. To thoſe Relicks the Author adds the Figure of an Angel with one Wing, which brought over the Spear's Head, that pierced our Saviour's Side. An Image of our Lady, with a Taper in her Hand, which burnt nine Years together without waſting; but at laſt was put out by Perjury. It appeared upon Examination, that this was nothing but a Piece of Wood. Our Lady of *Worceſter* was another Piece of Impoſture; for when her Habit was taken off, the Figure was quite of another Kind, and repreſented a Biſhop Ten Foot high. Beſides, there were two remarkable Rarities, which muſt not be forgotten. One of them was the *Rood of Grace* at *Boxley* in *Kent*. There was ſo much of a Machine in this Figure, that the Eyes would turn, and the Lips move upon Occaſion. It was publickly expoſed at *Paul*'s Croſs by *Hilſley*, Biſhop of *Rocheſter*, and there knocked in Pieces. The other was a Relick at *Hales* in *Glouceſterſhire*, where the Blood of our Saviour brought from *Jeruſalem* had been kept for ſeveral Ages. If a Man was in mortal Sin, and had not received Abſolution, he could not ſee the Relick, which otherwiſe to a Perſon under pious Qualifications, was viſible enough. To prepare therefore for the Sight of the Miracle, it was the Cuſtom to confeſs to a Prieſt, and offer at the Altar, before the Relick was ſhewn. This pretended Blood of our Saviour was kept in a Cryſtal, very thick on one Side, but very thin and tranſparent on the other. If a wealthy Perſon appeared, they turned the thick Side, where the Eye could ſee nothing: Which was done to open his Heart and his Pocket. For when he had bought as many Maſſes, and preſented as much as they thought

fit

Digitized by Google

fit, they turned the thin Side, and then the Blood appeared. And this, as *William Thomas*, Clerk of the Council to *Edward* VI. says, was no better than the Blood of a Duck renewed every Week.

Besides those Relicks, the Figures of our Lady of *Walsinham*, *Ipswich*, *Penrice*, *Islington*, St. *John Oulston*, and some others, were publickly burnt. There was also a Gigantick Image called *Darvel-Catharine*, brought out of *North-Wales*, where there was an old Prophecy, That a whole Wood should be burnt down by it. It happened at that time, that one *Forest*, a *Franciscan*, was hanged for disswading his Penitents in Confession from owning the King's Supremacy That Statue was kindled under him; and by that Execution the Prophecy was fulfilled in a *jingle*.

At some of the most Celebrated Tombs, there were very rich Presents made, many of which were kept in Honour of the Saint and his Votaries. Among these, Archbishop *Becket*'s Tomb was one of the most Famous in *England*: It was a stately *Mausoleum*, adorned with Gold and Jewels of a prodigious Value. The King ordered that Monument to be defaced, and *Becket*'s Bones to be burnt; and seized the vast Treasure offered at his Shrine. We need not wonder, that the Wealth of this Tomb should increase to so vast a Bulk, if we consider that since the Reign of King *Henry* II. few Persons of Condition went to *Canterbury* without visiting *Becket*'s Tomb, and making Presents of Value. Among others, there was one almost inestimable Stone offered by *Lewis* the Seventh of *France*. King *Henry* VIII. had it set in a Ring, and wore it on his Thumb. Bishop *Goodwyn* reports there were two large Chests full of Gold and Jewels secured for that Prince, each of which was so heavy, that they had Eight Men to carry them out of the Church. The King ordered *Becket*'s Name to be struck out of the Calender, and forbad the keeping his *Holy Day*.

Digitized by Google

2. The Author gives a very large and curious Account of the Diſſolution of Monaſteries in the Reign of *Henry* VIII. The Readers will not be diſpleaſed to find here Part of a *Surrender* made by the Prior and Monks of St. *Andrew's*, *Northampton*.

" But as well we as others our Predeceſſors, called " Religiouſe Perſons within yowr ſaid Monaſtery, " taking on us the Habite of outward Veſture of the " ſaide Rewle, onely to the Intent to lead owr " Liffes in the ydle Quyetneſſe, and not in the ver- " tuoſe Exercyſe, in a ſtately Eſtimation, and not in " obedient Humylyte, have undre the Shadowe or " Color of the ſaide Rewle and Habite, vaynely, de- " teſtably, and alſo ungodly, employed, yea, rather " devowred the yerely Revenues yſſuing and com- " yng of the ſaide Poſſeſſions, in continual Ingurgi- " tations and Farcynges of our Carayne Bodyes, and " of others, the Supportares of owr Voluptuoſe and " Carnal Appetyte, with other vayne and ungodly " Expenſys; and to the manyfeſt Subvertion of " Devocion, and Clenneſs of Living, and to the " mooſt notable Slaunder of Chriſt's Evangely, " which in the Form of owr Profeſſyon, we did " oſtentate, and openly devaunt to kepe mooſt ex- " actly; withdrawyng thereby from the ſimple " and pure Minds of yowr Grace's Subjects, the " only Truth and Comfort which they oughte to " have by the true Faith of Chriſt, and alſo the De- " vyne Honor and Glory, onely due to the glorious " Majeſty of God Almighty, ſteryng them with all " Perſuacions, Ingynes, and Polyce, to dedd Images, " and counterfeit Reliques, for our damnable Lu- " cre: Which our mooſt horryble Abominations " and execrable Perſuacions of yowr Grace's Peo- " ple to deteſtable Errours, and our long coveted " Ypocriſie cloked with fayned Sanctity, we revol- " vyng dayly, and continually ponderyng in owr ſor- " rowful Harts, and thereby perſeyving the bottom- " las Gulf of everlaſting Fyre redye to devowre us, " if perſyſting in this State of livyng, we ſhulde de- " part from this uncertyn and tranſitory Liffe, con- ſtrayned

Digitized by Google

" ſtrained by the intollerable Anguyſh of owr Con-
" ſcience, called as we truſt by the Grace of God,
" who wold have no Man to peryſh in Synne, with
" Harts mooſt contrited and Repentante, poſtrate at
" the noble Feet of yowr mooſt Royal Majeſtye,
" mooſt lamentably doe crave of yowr Highneſs, of
" yowr abundant Mercy to grant unto us mooſt grei-
" vous againſt God, and yowr Highneſs, yowr mooſt
" gracious Pardon, for owr ſaide ſundry Offences,
" Omyſſions, and Negligences, comytted as before by
" us is confeſſed againſt yowr Highneſs, and yowr
" mooſt noble Progenitors. And where yowr High-
" neſs, being Supreme Hedd, immediately after
" Chriſt, of his Church, in this yowr Roialme of
" *England*, ſo conſequently generall and onely Re-
" formator of all Religiouſe Perſons there, have full
" Authority to correct or dyſſolve at yowr Grace's
" Pleaſure and Liberty, all Covents and religiouſe
" Companyes abuſing the Rewles of their Profeſſyon.
" And moreover to yowr Highneſs, being owr Sove-
" rayen Lord, and undoubted Founder of yowr ſaide
" Monaſtery, by Diſſolution whereof apperteyneth
" onely the oryginal Title, and propre Inherytance,
" as well as of all other Goods moveable and un-
" moveable, to the ſaide Monaſtery in any wiſe ap-
" perteyning or belonging, to be diſpoſed and em-
" ployed, as to yowr Grace's moſt excellent Wyſe-
" deme ſhall ſeme expedyent and neceſſary:

Per me Franciſcum Priorem.
Per me Johannem Sub-priorem.
Per me Johannem Pete.
Per me Jo. Harrold.
Per me Tho. Smith.
Per me Tho. Golſton.
Per me Rob. Martin.
Per me Jacob. Hopkins.
Per me Ric. Bunberry.
Per me Tho. Barby.
Per me Will. Ward.
Per me Tho. Atterbury.
Per me Will. Fowler.

Digitized by Google

If the King read this Surrender, he muſt needs have been very well pleaſed with it.

3. Here follows a remarkable Tryal, which I could not lay aſide, without being guilty of a great Omiſſion. In *November* 1538. *John Lambert*, a Perſon of Learning, was proſecuted for Hereſy. He had been queſtioned for unſound Opinions by Archbiſhop *Warham*; but upon the Death of that Prelate, and the changing of Councils at Court, he procured a Diſcharge. He kept School at *London*, and hearing Dr. *Taylor*, afterwards Biſhop of *Lincoln*, preach for the Corporal Preſence of Chriſt in the Sacrament, he came to him, declared his Diſſent from that Doctrine, and drew up his Exceptions in Ten Arguments. This Paper was ſhewed by *Taylor* to Dr. *Barnes*, and thoſe two Doctors carried it to *Cranmer* and *Latimer*. When *Lambert* was brought before them, they endeavoured to work him to a Recantation; but all to no Purpoſe. He reſolved to ſtand by his Paper, and appealed to the King.

The King received the Appeal, and, it may be, was not diſpleaſed with the Opportunity for ſhewing his Zeal and Learning. The Biſhops and Temporal Nobility had notice given them of the Solemnity of this Tryal, that the King intended to appear, and manage ſome Part of the Argument. At the Day prefixed, beſides the Lords juſt now mentioned, the Judges and the King's *Counſel*, with great Numbers of Spectators, came to *Weſtminſter-Hall*, where Scaffolds were erected for the Convenience of Hearing. The Biſhops were ſeated on the King's Right Hand, and behind them the Judges, and the moſt Eminent of the Profeſſion of the Law. The Temporal Nobility ſat on his Highneſs's Left Hand, and after them the Gentlemen of the Court.

When the Priſoner was brought to the Bar, the Biſhop of *Chicheſter* being commanded by the King to open the Tryal, ſet forth, "That *Lambert* being "charged with Heretical Pravity, had appealed from "his Biſhop to the King, as if he expected more "Favour from this Application, and that the King "would

Digitized by Google

" would protect an Heretick: From whence it appear-
" ed, that the Report of the Priſoner's being infected
" with the *Lutheran Novelties*, had too much Truth
" in it. Then ſpeaking directly, as in the King's
" Perſon, he dilates upon the Progreſs already
" made in the *Reformation*. That he had thrown off
" the Uſurpations of the See of *Rome*, diſcharged and
" diſincorporated ſome idle Monks, who lived only
" like Drones in the Bee-hive: That he had remo-
" ved the idolatrous Regard for Images, publiſhed
" the Bible in *Engliſh* for the Inſtruction of all his
" Subjects, and made ſome leſſer Alterations in the
" Church, which no body could deny were for the
" publick Intereſt. But as for other things, he was
" reſolved to keep conſtant to the Catholick Faith
" and Cuſtoms: That he was very deſirous the
" Priſoner would retract his Errors, and return to
" the Catholick Communion. That for this Purpoſe,
" and to prevent the Extremities which would other-
" wiſe follow, he had ordered the Appearance of
" thoſe Grave and Learned Men, (meaning the Bi-
" ſhops) hoping, that by the Advantage of their Cha-
" racter, and Force of their Reaſoning, they would
" recover him to the Church, and wreſt his unfortu-
" nate Opinion from him. But in caſe he was not to be
" removed from his Obſtinacy, he was reſolved to
" make him an Example; and by a Precedent of his
" own ſetting, acquaint his Judges and the Magiſtra-
" cy, how they ought to manage Hereſy, and be-
" have themſelves upon ſuch Occaſions".

When Biſhop *Day* had delivered his Majeſty's Senſe to this Effect, the King himſelf asked *Lambert*, what his Opinion was concerning Chriſt's Preſence in the *Sacrament* of the *Altar*? *Lambert* not returning an acceptable Anſwer, they began to argue the Point, and oppoſe the Priſoner in the Forms of *Logick*. To be ſomewhat more particular, *Lambert* entered upon his Defence with ſome introductive Reſpect, acknowledged the King's Goodneſs for condeſcending to appear perſonally at the Tryal; and here he threw in ſome commending Expreſſions of his Highneſs's Learning and Judgment. The King interrupting him,

told

Digitized by Google

told him in *Latin*, that he did not come thither to hear any Panegyrick upon himself; and therefore ordered him to come close to the Matter. This being pronounced with no friendly Countenance, disconcerted *Lambert*, and overset him in some Measure. The King asked him again. Whether Christ's Body was in the Sacrament or not? He replied in St. *Austin's* Words, *That it was his Body in a certain Manner.* The King bad him answer directly without Obscurity or Evasion; upon which he discovered his Opinion, and answered, *That it was not Christ's Body.* Whereupon the King pressed him with the Text in the *Evangelist*, *This is my Body.*

What a Spectacle, to see a great King sit upon the Tryal of a poor Heretick, in the most solemn Manner, argue the Case with him, and resolved to put him to Death, for not believing that the Bread, consecrated by a Priest, is the true Body of Christ!

After some Essay upon the Controversy, the King disengaged, and ordered the Archbishop to confute him. *Cranmer* only spoke to that Part of *Lambert's* Objection, which maintained the Impossibility of a Body's being in two Places at once. This Assertion the Archbishop endeavoured to disprove from Christ's appearing to St. *Paul:* For though the Scripture assures us our Savour is always in Heaven, yet he was seen by St. *Paul* in the Air. To this *Lambert* returned, that our Saviour was then only in Heaven, and that the Human Appearance, and the Voice, was a Vision, but not the natural Body of Christ. This Dispute lasted for some time, and then *Cranmer* gave over.

Gardiner Bishop of *Winchester*, thought *Cranmer* did not drive the Argument home, and therefore endeavoured to reinforce him. He cited two Texts of St. *Paul*, *Have I not seen Jesus*, and elsewhere, *he was seen of* Cephas, *then of the Twelve. After that he was seen of* James, *then of all the* Apostles. *And last of all, he was seen by me also.* To this *Lambert* answered, he did not question the Appearance of our Saviour, but denied his Body being in two Places could be inferred from thence.

Tonstel

Digitized by Google

Tonſtal came after *Gardiner*: He argued from God's Omnipotency, that our Apprehenſion of Poſſibilities was ſhort: That Things which ſeemed Contradictions to us, were not ſo in themſelves, nor out of the Reach of the Divine Power. That therefore ſince our Saviour had called the *Bread* his Body, we ought to believe he ſaid no more than he intended to perform. To this *Lambert* anſwered, our Saviour has no where declared in *Scripture*, that he would change the Bread into his Body: That it was a Figurative Speech frequently uſed in the inſpired Writings. Thus Circumciſion is called the *Covenant*; and the *Lamb*, the *Paſſover*; beſides many other Inſtances.

Stokeſly, Biſhop of *London*, came after *Tonſtal*. He thought, as it is ſuppoſed, he had found out a way to remove the Contradiction, and reconcile the Myſtery to other Appearances of Nature. He inſtanced in Water's being boiled till it evaporates into Air: From hence he inferred, that one Subſtance might be changed into another, the Accidents ſtill remaining: For the moiſture which was the Accident of the Water, remains, when rarefied into Water. But to argue from an accidental Converſion, where the Subſtance is ſtill the ſame, to a ſubſtantial Change, where one Subſtance is annihilated, and a new one brought in his Place, was looked upon as no better than a Fallacy.

Lambert, when diſengaged from *Stokeſly*, had the Fatigue of defending himſelf againſt Six Biſhops more: Inſomunch, that at laſt, either by the Greatneſs of the *Preſence*, the Learning of the Oppoſers, or the length of the Argument, he ſeemed very much embarraſſed, and almoſt driven to ſilence. At the Cloſe of the Day, the King asked him if he was not ſatisfied, and whether he was reſolved to live or die? *Lambert* anſwered, he caſt himſelf wholly upon his Majeſty's Clemency. The King told him, he would be no Patron to *Hereticks*; and therefore if that was the fartheſt of his Anſwer, he muſt die. The Lord *Cromwell* read the *burning Sentence* by the King's Order. *Lambert* refuſed to live upon the Terms of

Digitized by Google

a Recantation, ſuffered with great Fortitude, and as *Fox* reports the Matter, was barbarouſly uſed by the Sheriff's Men.

Mr. *Collier* has inſerted at the End of this Tryal a Fragment of a curious Letter, never before publiſhed, and written by the Lord *Cromwell* to Sir *Thomas Wyat*, the King's Ambaſſador in *Germany*. In that Letter *Cromwel* magnifies the King's Performance at the Tryal, and propoſes him as a Precedent to other Princes. The Words are theſe:

——"The King's Majeſty, for the Reverence of "the Holy Sacrament of the Altar, did ſit openly "in his *Hall*, and there preſided at the Diſ- "putation, Proceſs, and Judgment of a miſerable "*Heretick* Sacramentary, who was burnt the 20th "of *November*. It was a Wonder to ſee how "Princely, with how Excellent Gravity, and Ineſti- "mable Majeſty, his Highneſs exerciſed there the "very Office of Supreme Head of the Church of "*England*. How benignly his Grace eſſayed to con- "vert the miſerable Man: How ſtrong and mani- "feſt Reaſons his Highneſs alledged againſt him. I "wiſh the Princes and Potentates of *Chriſtendom* to "have had a meet Place to have ſeen it. Undoubt- "edly they ſhould have much marvelled at his Ma- "jeſty's moſt high Wiſdom and Judgment, and re- "puted him no otherwiſe after the ſame, than in "manner the Mirrour and Light of all other Kings "and Princes in *Chriſtendom*. The ſame was openly "done with great Solemnity, whereby I doubt not "but ſome of your Friends that have good leiſure, "ſhall by their Letters advertiſe you of the Diſcourſe "thereof". The Letter of that Courtier bears Date, *Nov.* 28. 1538.

4. The following Paſſage concerns the Introduction of the *Greek* Language into the Univerſity of *Oxford*, and the Oppoſition it met with. In the Year 1519. ſays Mr. *Collier*, Cardinal *Wolſey*'s *Greek Lecture* was read at *Oxford*. It was the firſt of its Kind; for what had formerly been done by *Grocin* this way, had no Salary or publick Encouragement. However, it was

Digitized by Google

was by no means reliſhed by the Majority of the Scholars. One Reaſon of their Diſguſt was the new Pronunciation and Method of teaching, introduced by this *Grocin* and *Eraſmus*; but Ignorance and Idleneſs ſeem to have made their main Exception; They foreſaw this Lecture would bring new Fatigues, and encroach upon their Diverſion. They went ſo far as to form a ſort of Confederacy againſt the *Greek* Part of the Univerſity. And to make their Animoſity againſt this Language the more remarkable, they called themſelves *Trojans*, and aſſumed the Names of ſome of the moſt Celebrated Heroes of *Troy*: And under this Diſtinction they raiſed a Body againſt the *Grecians*; inſomuch, that no Perſon that was known to underſtand *Greek*, could walk the Streets without being pointed at and abuſed. This Account Sir *Thomas More* gives of the Matter in one of his Letters. But it was not long before this Faction was brought off from their ignorant Sallies, by the interpoſing of Cardinal *Wolſey*, and Sir *Thomas More*. The Flouriſhing of the *Greek* Language in *Oxford* raiſed an Emulation in the Univerſity of *Cambridge*, who being ſollicited by their Chancellor, and by their Orator *Croke*, both good *Grecians*, began to make ſome Progreſs this way.

I ſhall obſerve, that, if one may believe the Author of a Book entituled, *A brief Account of the new Sect of the* Latitudinarians, *&c.* printed at *London*, in 1669. the *Greek* Language did alſo meet with ſome Oppoſition at *Cambridge*. Thoſe who have that Pamphlet, may conſult the 23d Page.

I ſhall further obſerve, that *Henry Stephens* * informs us, that *Beda* Doctor of the *Sorbonne*, undertook to diſſuade King *Francis* the Firſt from ſettling Profeſſors of Languages in the Univerſity of *Paris*, and maintained to that Prince, in the Preſence of *Budæus*, that the *Greek* Tongue was the Cauſe of Hereſies. If the Doctors of the Univerſities were ſo much againſt

* *Henry Stephens*, Introduction —— preparative à l'Apologie pour Herodote *in the Preface. Edit.* 1566.

Digitized by Google

gainſt the Improvement of Learning, what ſhall we think of the Monks?

5. The Readers will find in this Work a ſhort Account of the Abbies of *England*, and their Revenues. The Abbies, ſuppreſſed in *England* and *Wales*, were Six Hundred Forty Five, according to *Cambden* in his *Bratannia*; but the Liſt of them, taken out of the *Court of Firſt Fruits and Tenths*, raiſes the Number to Seven Hundred Fifty Four. And therefore it is likely the Hundred and Ten Hoſpitals diſſolved were thrown into the Catalogue. The yearly Revenue is computed at a Hundred Thirty Five Thouſand, Five Hundred Twenty Two Pounds, Eighteen Shillings and Ten Pence. Beſides this, the Money raiſed out of the Stock of Cattel and Corn, out of the Timber, Lead, and Bells, out of the Furniture, Plate, and Church Ornaments, amounted to a vaſt Sum, as may be collected from what was brought off from the Monaſtery of St. *Edmund's-Bury*. It appears from Records that Five Thouſand Marks of Gold and Silver, beſides ſeveral Jewels of great Value, were ſeized by the Viſitors of that Convent. As to the Revenues of the Abbies, they were ſometimes undervalued by the Viſitors, perhaps in hopes of an eaſier Grant or Purchaſe: And therefore in all likelihood, upon Rack-Rents, and *Modern Computation*, the Lands would riſe to near twenty times as much.

6. Mr. *Collier* does very much lament the Loſs of many Excellent Manuſcripts lodged in the Abbies, that were ſuppreſſed, and quotes a Remonſtrance made to King *Edward* the Sixth about it by *John Bale*, a great Enemy to Popery and the Monaſtick Inſtitution. That Remonſtrance is too curious not to be inſerted here.

"Covetouſneſs (*ſays* John Bale, †,) was at that Time ſo buſy about private Commodity, that publick

† Bale's *Declaration upon* Leland's *Journal*. An. 1549.

Digitized by Google

" publick Wealth in that moſt neceſſary, and of re-
" ſpect, was not any where regarded. A Number
" of them which purchaſed thoſe ſuperſtitious Man-
" ſions, reſerved of thoſe Library Books, ſome to
" ſerve their Jakes, ſome to ſcoure their Candle-
" ſticks, and ſome to rub their Boots, and ſome they
" ſold to the *Grocers* and *Soap-ſellers*, and ſome they
" ſent over Sea to the *Book-binders* not in ſmall
" Numbers, but at times, the whole Ships full. Yea Uni-
" verſities of this Realm are not all clear in this de-
" teſtable Fact. But curſed is the Belly, which
" ſeeketh to be fed with ſo ungodly Gains, and ſo
" deeply ſhameth his Natural Country. I know a
" Merchant-Man (which ſhall at this time be name-
" leſs) that bought the Contents of two Noble Li-
" braries for Forty Shillings Price; a Shame it is to
" be ſpoken. This Stuff has he occupied inſtead of
" gray Paper, by the Space of more than theſe Ten
" Years; and yet he hath Store enough for as many
" Years to come. A prodigious Example is this, and to
" be abhorred of all Men, which love their Nation as
" they ſhould do. Yea, what may bring our Realm to
" more Shame and Rebuke, than to have it noiſed
" abroad, that we are Deſpiſers of Learning? I
" judge this to be true, and utter it with Heavineſs,
" that neither the *Britons* under the *Romans* and
" *Saxons*, nor yet the *Engliſh* People under the *Danes*
" and *Normans*, had ever ſuch Damage of their
" Learned Monuments, as we have ſeen in our Time.
" Our Poſterity may well curſe this wicked Fact of
" our Age, this unreaſonable Spoil of *England*'s moſt
" noble Antiquities".

It appears from theſe Words, that all the Monks of *England* were not like the *Franciſcans* at *Oxford*, who took no Care of their Books. I ſhall ſet down in the Margin † a curious Paſſage, as I find it in the Preface pre-

† Quos (*libros*) videndi deſiderio plane maximo cum longiuſcule detentus fuiſſem, nuper contigit data juſta occaſione (nam id temporis fui Oxonii) ut copiam peterem videndi

Digitized by Google

prefixed to a Tract of *Robert Groſteſte* *, Biſhop of *Lincoln*, entituled *De Ceſſatione Legalium* †, and printed at *London* in 1658. in 8*vo*. Here follows the Subſtance of that Paſſage. *John Leland* ſays that Biſhop *Groſteſte* bequeathed all his Books to thoſe *Franciſcans*. That Antiquary being at *Oxford*, was extreamly deſirous to ſee that Library, and requeſted to be admitted into it. Whereupon ſome of thoſe Aſſes, ſays he, wondering at ſuch a Requeſt, fell a braying, and ſaid that none but their Warden, and the Batchelors of their Convent, were allowed to have the Sight of that Sacred Place. *Leland* being provided with a Patent from King *Henry* VIII. was very preſſing upon them; and at laſt after many Inſtances, one of the oldeſt Aſſes, ſays he, grumbling at a ſtrange rate, opened the Door of the Library. Good God! continues the Antiquary, what did I find there? Duſt, Cob-

videndi Bibliothecam Franciſcanorum. Ad quod obſtue puerunt Aſini aliquot rudentes, nulli prorſus mortalium licere tam ſanctos aditus & receſſus adire, & myſteria videre niſi Gardiano (ſic enim præſidem ſuum vocant) & ſacris ſui Collegii Baccalaureis. Sed ego urgebam, & Principis diplomate munitus, tantum non coegi ut ſacraria illa aperirent. Tum unus ex majoribus Aſinis multa ſubrudens, tandem fores ægre reſeravit. Summe Jupiter! Quid ego illic inveni? Pulverem autem inveni, telas aranearum, tineas, blattas, ſitum denique & ſqualorem. Inveni etiam & libros, ſed quos tribus obolis libenter non emerem: ſic mihi quærenti theſauros, carbones ſe obtulerunt. Atque adeo hæ ſunt ſancta myſteria quidem illa, quæ tam religioſe a Franciſcanis obſervantur. Nam Roberti Epiſcopi volumina & exemplaria omnia, ingenti olim pretio comparata, furto ab ipſis Franciſcanis, huc illuc ex præſcripto commigrantibus, aut ut verius loquar, vagantibus ſublata ſunt. Ite nunc, Pontifices, & hujuſmodi Fratribus librorum theſauros conſervandos ex teſtamento committite. *Joan. Leland. Collectaneorum Tom. IV. pag.* 217. *De Scriptorib. Angliæ illuſtribus.*

* *Born in* Suffolk, *in King's* John's *Reign.*

† *That Book* (*to ſay ſo by the by*) *is hardly worth reading.*

Digitized by Google

Cob-webs, and Mouldineſs. I found alſo Books; but I would not give a Groat for them. All the Books of Biſhop *Groſteſte*, which coſt him a great deal of Money, were ſtollen by the *Franciſcans* themſelves, as they removed into other Convents. *Leland* ends with an Exclamation againſt thoſe Monks.

7. I ſhall inſert here ſeveral Particulars concerning Hereticks. In the Year 1510. ſeveral Perſons mentioned by the Author, having abjured their Hereſy, were ordered for their Penance to go bare-foot, and offer a Taper. Some of them were enjoyned to carry Faggots and leave them at the Church-door, and to offer ſomething at the high Altar, when Maſs was ſaid. *Stephen Caſtaline* being a leading Perſon, and having brought over ſeveral to his Opinions, had ſomething particular in his Penance. He was confined to a ſort of perpetual Impriſonment in the Monaſtery of *Leeds* in *Kent*. And in caſe he took the Liberty of going farther than a Mile from that Place, was to be treated as a Perſon relapſed. The other Part of his Penance was to carry a Faggot the next Lord's-Day * into the Church of *Tenderden*, before the Proceſſion; and during this Confinement, he was to mortify in his Diet, and to be fed *Pane doloris*, and *aqua anguſtiæ* †. Mr. *Collier* mentions ſeveral Hereticks, who after their Abjuration were condemned to carry a Faggot tied to their Back.

In the ſame Year, one *William Potear* of *Whitcalne* abjured the following Hereſies.

That if the Father, Son, and Holy Ghoſt, were Three Perſons, they were Three Gods; and that *Holy, Holy, Holy*, was ſung in the Church Service to ſignify as much.

Item. That he did not underſtand what Benefit the World received by our Saviour's Paſſion; becauſe ſince his Incarnation, as well as before, Men are

* Sept. 11.

† Regiſt. Warham, *fol.* 144. 173. 174.

Digitized by Google

damned for Mortal Sins. And lastly, that he could not tell to what Purpose the Sacrament of Baptism was available.

Again, in the same Year, *Elizabeth Sampson*, in the Diocese of *London*, abjured two strange Heresies. She denied Christ's Ascention and the General Resurrection *.

In the Year 1532. the Body of *William Tracy* of *Toddington* in *Worcestershire*, Esq; was taken up by the Chancellor of *Worcester*, and burned. The Reason of this Process was occasioned by an Omission (as it was then accounted) in *Tracy*'s Will. It seems he had left out the usual Form of recommending his Soul to the Intercession of the *Saints*. This being observed at the *Probate*, Archbishop *Warham* sent a Copy of it to the University of *Oxford*, where being examined in *Convocation*, *Tracy* was pronounced a Heretick. Upon this Censure, the Order above-mentioned for taking up the Corpse, was directed to the Chancellor.

8. Our Author maintains, that the Universities were bribed by King *Henry* VIII. to give their Opinion in Favour of his Divorce. He quotes several Authorities for it, and among others, a Letter written by Dr. *Croke* to the King, wherein he acquaints that Prince, that "he † had paid three and twenty "Crowns to *Frier Thomas*, who, notwithstanding he "had given hopes of his declaring for the Divorce, "yet he had now deserted the King's Side, and ar-"gued for the Lawfulness of the Marriage ——— "He lets the King know farther, that one *Ambrose*, "had twenty Crowns of him for determining at "*Padua*, in Favour of the Divorce; and that two "other Friers had seventy seven Crowns.

9. Mr. *Collier* concludes his Ecclesiastical History under the Reign of *Henry* VIII. with this Observation. "Another Circumstance of Advantage to his "Memory, was the suppressing of the *Stews*. They "were

* Regist. Fitz James, *fol.* 4.
† MS. ex Biblioth. R. Harley Armig.

Digitized by Google

"were Houſes inhabited by ſcandalous Women, and "allowed by the State. There were Sixteen of them "diſtinguiſhed by Signs. They were called *Stews* "becauſe the Place at firſt was furniſhed with Ponds "for preſerving Fiſh, and making them more clean "and palatable ——— In the One and Twenti-"eth Year of King *Henry* the Seventh, the Stews "were ſhut up for ſome time. They were after-"wards opened, but reduced from Sixteen to Twelve. "But King *Henry* the Eighth, in the Thirty Seventh "Year of his Reign, put an end to theſe infamous "Liberties. The *Panders*, with all their *Equipage*, "were turned out by Sound of Trumpet, and their "Houſes aſſigned to People of regular Converſa-"tion.

I think it will not be improper to inſert here occaſionally ſeveral Paſſages taken from the publick Records at *Geneva*, and never before publiſhed. It will appear from thence, 1. That the Monks and Prieſts of that City lived a very diſorderly Life. 2. That the publick Diſorders which prevailed there, were entirely ſuppreſſed by the *Reformation*.

Septemb. 21. 1417. The Prior of St. *Victor*, attended by ſome of his Monks, beſeeches (*the Magiſtrates*) by Word of Mouth and in Writing, that the Brothel of the publick Women at St. *Chriſtopher*'s Gate be removed. He was anſwered, that it had been ſettled there after a long Deliberation, as being the fitteſt Place that could be pitched upon.

October 1417. Ordered by the Biſhop, that the publick Women be compelled to live in the Place aſſigned to them, and that they be not allowed to live any where elſe in the City. *Item*, that they ſhall not go to the Stews, but once in a Week, *viz.* upon a *Saturday*, if they will; but not upon any other Day, to avoid Scandal.

March 15. 1457. Ordered that they ſhall be expelled from the Streets, and carried to the Brothel; and if they don't ſtay there, they ſhall be confined to the Priſon of the *Iſle* with their Ruffians. To that end, the *Chaſtellain* of the *Iſle* ſhall be deſired to join with

Digitized by Google

the Sindics. All Persons are forbidden to take the said Women into their Houses.

June 3. 1459. Ordered in a General Council, that for the Honour of the Republick, no one, of any State or Condition whatsoever, shall let his House or Lodgings to any Whore, or disorderly Woman, excepting the Place of the usual Brothel.

August 1483. Resolved, that the *Austin-Friers* of the *Pont d'Arve*, confined to the Bishop's Prison, shall not be allowed to go a begging, by reason of their Infamy.

September 1483. The Warden of the Convent of *Rive* represents, that in the Streets over against the Church of his Convent, there are many lewd Women, and desires they may be removed. A Conference shall be held with the Bishop about it.

June 13. 1486. The Superior of the *Minor Friers* coming into their Convent, is informed of the Life and Manners of the Monks, that he may prevent worse things.

The Whores who live over against and near the Convent of the *Minor Friers* are removed from thence (*July* 11.)

Again, *July* 25. the Whores are removed from *Verdaine street* near the *Minor Friers*.

November 28. 1486. Resolved, that the Whores, who live between the Convent of the *Minor Friers*, and that of the *Observance*, be expelled.

March 1492. The Episcopal Court are desired, that *Ribaldæ, Meretrices, & Mulieres lubricæ*, be expelled from the honest Streets, and obliged to live in the Places appointed for them, and never to go out of Doors without some Mark tied to their Arms.

June 17. 1492. They are expelled from the publick Streets, unless they wear a plain Mark (*signum eminens*) about their Arms, that they may be known.

March 10. 1503. Ordered, that *a Queen of the Whores* be elected. Accordingly, *March* 14. *Louise*, Daughter of the late *P. Chavane de la Bonneville*, was elected, and took the Oath according to Custom. She had Six-pence given her.

No-

Digitized by Google

November 26. 1512. Ordered, that *Meretrix non laude, ſed vituperio digna, Lupanaris ſeu Bordelli Regina efficiatur*, after Leave obtained for it from the Epiſcopal Court.

March 11. 1513. Ordered, that the Queen of the Whores ſhall draw up a Liſt of the lewd Women, who live in the honeſt Streets.

October 10. 1513. The Sindics complain to the Epiſcopal Court about the Prieſts and their Whores.

March 5. 1518. Ordered, that the lewd Women ſhall return to the Brothel.

May 10. 1527. The Inhabitants of St. *Leger* (a *Pariſh of* Geneva) complain of the lewd Women, who are in that Part of the Town, and of the Monks who flock to them (*Querelati ſunt de Putanis & certis Religioſis, qui ibidem affluunt.*) They were anſwered, that if they perceive thoſe Monks in the Night, they ſhall give notice of it to the Sindics, or the Abbot, that the ſaid Monks may be apprehended.

May 25. 1520. Ordered, that the lewd Women ſhall be confined to the publick Brothel, and to that end that the Queen of the Whores be ſent for.

July 12. 1527. Many Citizens complain of the Prieſts of St. *Magdalen's*, who keep a bawdy Houſe, where there are many Bawds. Ordered, that the Bawds ſhall be baniſhed, the lewd Women compelled to live in the Place aſſigned them, and that the ſaid Prieſts ſhall be ſeverely cenſured.

April 1. 1530. Ordered by the Council of *Two Hundred*, That for the time to come the Prieſts ſhall leave their Brothels, their Whores, and their Lewdneſs.

April 30. 1534. A new Order to confine publick Women to the publick Brothel.

Auguſt 18. 1534. Upon a Report made to the Council, that the Monks, Pimps, and Whores, who live in St. *Victor's* Suburb, have almoſt deſtroyed the Priory of the ſame Name, and carried away the Goods belonging to it. Ordered, that the Prio-

Digitized by Google

ry, the Church, and Houſes belonging to the ſaid Priory be pulled down, *&c.*

The Readers will excuſe the plain Words I have uſed in tranſlating the publick Records of *Geneva*: A Tranſlation of ſuch Pieces ought to anſwer the Original in every thing.

Ever ſince the Reformation no ſcandalous Houſe has been tolerated at *Geneva*. If the Prieſts and Monks lived a very diſorderly Life in ſuch a ſmall Town, one may eaſily gueſs that they gave themſelves a greater Liberty in great Cities, like *Paris*, *Venice*, &c. Nothing can be more improper, than to forbid the Clergy to marry. When *Salvagus*, Biſhop of *Sarzana*, and the Pope's Legate at *Gratz*, where the Archduke *Ferdinand* made his Reſidence, was ordered by *Paul* V. to viſit the Churches of *Styria*, *Carinthia*, and *Carniola*, he did not find above Six Prieſts in thoſe three large Provinces, who did not keep Concubines. Moſt of thoſe Prieſts had been educated among the Jeſuits, who protected them, becauſe they received Preſents from them: They uſed their utmoſt Endeavours to prevent that Viſitation *.

But to return to Mr. *Collier*'s Eccleſiaſtical Hiſtory of *England*, I find ſo many curious Things in that Work, that I deſign to give a further Account of it.

See Art. XVIII.

* Bernardini Giraldi pro Senatu Veneto Apologia contra Jeſuitas, *pag.* 165. *of a Book entituled* Arcana Societatis Jeſu, printed *in the Year* 1635. *That Apology is dated from* Padua, Decemb. 1. 1634.

Digitized by Google

ARTCLE XVII.

FRANEKER.

MR. *Muys* has made ſeveral Diſcoveries, whereby he unfolds the Mechaniſm of the Muſcles.

He has obſerved, that the *fleſhy Fibres* of the Muſcles conſiſt of other ſmall Fibres, which he calls *Fibrillæ*; that thoſe *Fibrillæ* do not exceed the Bigneſs of a very thin Hair, and that one may reckon about Five or Six Hundred in a fleſhy Fibre, the Diameter whereof is ſomewhat greater than the Twenty Fourth Part of an Inch; that each of thoſe *Fibrillæ* does farther conſiſt of above Three Hundred tranſparent Tubes, ſo ſmall, that if one ſhould divide a Globule of Blood (which is only the 1000000th Part of a Grain of Sand, as it has been obſerved by Mr. *Leuwenhoek*) into Fourſcore Parts, each of thoſe Particles could hardly get through thoſe ſmall Tubes.

He ſhews, that though the fleſhy Fibres of the Muſcles adhere to the Tendon, and the Tendinous Membrane of the Muſcle, yet the Tendinous Fibres are not a Continuation of the fleſhy Fibres, as 'tis believed by moſt Anatomiſts. Which appears from this Obſervation: If the fleſhy Fibres are ſeparated from the Tendon, with a Wooden Knife, or merely by drawing them the Surface, of the Tendon, to which the fleſhy Fibres were joined, remains ſmooth and poliſhed.

Mr. *Muys* having made ſeveral Injections of luke-warm Water through the Crural Artery of a young Lamb, the fleſhy Fibres loſt their Redneſs, and appeared perfectly white. The Fibres being thus whitened by an Injection of luke-warm Water, he made an Injection of a coloured Liquor through the ſame

Digitized by Google

Artery; and then, not only the ſmalleſt Arteries were filled with that Liquor, but he further obſerved, that the Liquor went through each Fibre, either wavering too and fro, or making ſeveral Angles, or joining together by a great many *Anaſtomoſes*. Beſides, he ſaw that many ſmall Branches of Arteries, which before eſcaped the Sight, appeared then ſcattered round about the ſmall *Fibrillæ*, and embibed with that coloured Liquor. Having obſerved, that thoſe parts of the fleſhy Fibres, which were about the laſt Extremities of the Arteries, appeared embibed with that Liquor, he examined them with a Microſcope; and he perceived that the ſmall *Fibrillæ* were filled and imbibed with the Liquor, and yet there appeared no Sign of that Liquor in the *Interſtitia* of the *Fibrillæ*.

Having made Injections through the Crural Artery, with another coloured Matter, into Muſcles whitened by an Injection of luke-warm Water, he ſaw not only that all the Fibres in ſome Muſcles, and moſt of them in others, were full of that Matter; but having examined them with a good Microſcope, he obſerved that the *Fibrillæ*, and even the ſmalleſt Tubes, were filled and imbibed with that Matter; and yet the ſmall nervous Ramifications appeared perfectly white.

The Reſult of all theſe Obſervations is, 1. That thoſe ſmall Tubes, which make up a *Fibrilla*, are true Conduits; and that the Extremities of the Arteries reach them, and convey into them Part of their Liquor, which is carried back through the Veins into the Heart. 2. That the Globules of the Blood, muſt needs be divided into Particles almoſt infinitely ſmall, before they can get into thoſe Tubes. That the Globules of the Blood may be thus divided, and ſo go through the ſmall Tubes, is moſt evident from the Redneſs of the *Fibræ* and *Fibrillæ* of thoſe Animals that have a red Fleſh. Thoſe who have read in Mr. *Leuwenhoek*, (Letter 42) that theſe Globules are divided in the ſame manner to get into the laſt Extremities of the Arteries of the Brain; and thoſe who know (as Mr. *Muys* has made it appear

by

Digitized by Google

by Arguments grounded upon very curious Obſervations) that thoſe Globules are extremely ſoft, and may eaſily be divided, will not wonder at ſuch a Diviſion.

Mr. *Muys*, has added to thoſe Obſervations very accurate Figures, which are a great Help to have a clear Notion of the Structure of the Fibres of the Muſcles, and how the Arteries go through thoſe Fibres.

That Learned Man has alſo made many other Diſcoveries concerning the Courſe of the Nerves, and their Ramifications in the Muſcles.

HALL.

THEY are Printing in *Livonia* a new Teſtament tranſlated into the *Eſthonian* Language. *Eſthonia* is a Country ſituated in *Livonia* on the upper Part of the Gulph of *Finland*.

The *Eſthonians* grow up to Twenty, Thirty, and more Years, almoſt without any Knowledge of the Goſpel. Their whole Inſtruction conſiſts in ſome few Forms of Prayer and a Catechiſm, which they learn from the Clark of the Pariſh; and then they think themſelves ſufficiently qualified to be admitted to the Sacrament of the Lord's Supper. The Clergy are either ignorant, or careleſs in diſpenſing the Myſteries of Salvation. For theſe Reaſons, Care has been taken of late to tranſlate the main Principles of Chriſtianity by way of Queſtions and Anſwers into the *Eſthonian* Language, and to adapt them, as much as is poſſible, to the meaneſt Capacity.

What increaſes the Unhappineſs of that People, is the Scarcity of Schools ſet up among them, and the little time Children have to go to School; which is only in the Winter: For in the Summer they are obliged to ſtay at home, and to keep the Houſes

Digitized by Google

Houſes, whilſt their Parents are hurried abroad into the Service of their Lords, eſpecialy in Time of War and other Troubles.

The Condition of that People is ſo deplorable that ſeveral Sheets of Paper would not be ſufficient to give a Deſcription of it. 'Tis true, many of late have been made ſenſible of their Ignorance in Religion; but they have hardly any time to conſider and reflect upon what has been delivered to them. The Slavery they undergo particularly in Time of War, is almoſt inexpreſſible; and being impoveriſhed by endleſs Exactions, they have not wherewithal to maintain a ſufficient Number of School-Maſters. Some who deſire to be inſtructed in Religion, are obliged to walk two *German* Miles on a Lord's Day to hear a Sermon; and the very ſame Evening, or the next Morning betimes, they are forced to work for their Lords. In ſhort, there is ſuch a great Ignorance ſpread all over *Eſthonia*, that a Bible, or any other Devotional Book, is hardly to be found in many Families.

Wherefore it was thought fit to undertake laſt Winter an Impreſſion of the New-Teſtament in the *Eſthonian* Language; and, Thanks be to God, they are already gone as far as the Sixth Chapter of St. *Luke*'s Goſpel. But there will be ſo few Copies printed, and beſides they will be ſo dear, that one Countryman in a Hundred will hardly be able to purchaſe it. All good Chriſtians are therefore moſt humbly deſired to contribute to the ſcattering of the Seed of the Goſpel among that unhappy People. The Charitable Contributors may be aſſured, that whatever they are pleaſed to lay out for ſo good a Work, ſhall be carefully employed for that Purpoſe. The Impreſſion of the whole Bible will be ſet about immediately, if there is any Proſpect of getting the Charges requiſite for ſo uſeful a Deſign.

This

Digitized by Google

This is the Substance of a Memorial sent to Dr. Franck, Professor in the University of Hall, by the Livonians concerned in the Impression of the New Testament just now mentioned.

VENICE.

THE Annals of *Baronius* have been reprinted here in Twelve Volumes in *Folio*. That great Work was begun in 1705, and finished in 1713.

ROME.

FAther *James Villotte*, a Jesuit, has lately published an *Armenian Dictionary* with this Title.

Dictionarium Armeno-Latinum. 1714. *Typis de Propaganda Fide.*

The same Author has compiled a *Christian Armenia*, or a Chronological Table of the Kings and Patriarchs of both *Armenia's* from the coming of Christ till the Year 1712.

The Abbot *Crescimbeni* has finished his *Commentaries upon the vulgar Poesy*. The Fourth and Fifth Volumes are lately come out.

PORT MAHON.

I Never knew more Occasion for pious Books in any Place, than there is in this Island.

It would not be improper to have here some Old and New Testaments and Prayer-Books in the *Spanish* Tongue, and the Cuts in the Prayer-Books; for as the Religion of these People consists in shew and Pageantry, the Cuts may raise their Curiosity to look into those Books.

To

Digitized by Google

To eſtabliſhed proper Methods for the Inſtruction of the Children of Officers as well as Soldiers, and to have the ſame performed with Decency, may ſoon have a good Effect upon the Popiſh Children of this Place, and perhaps extend farther.

It may be a little ſurpriſing to you to hear, that there ſhould be ſuch a Collection of Books made here, among the Gentlemen that belong to this ſmall Army (with ſome Aſſiſtance from the Fleet) as has already formed a Library of between Eight and Nine Hundred Books, and ſuch as may divert or improve Gentlemen of ingenious Inclinations; which we likewiſe hope to have enlarged and improved.

An Organ or two, with the Surplice, and the good Conduct of thoſe that ſhall wear it, would in a little time remove a great Part of that Prejudice, which the Laity bear to us. But as to their Clergy, they will always be irreconcileable.

I believe it was never known that any Proteſtant dwelt upon this Iſland, till the Queen's Troops took it. The Number of the Inhabitants amounts to above Sixteen Thouſand, all Enemies to us and our Religion; they are ſuppoſed to be the worſt ſort of People, that bear the Character of Chriſtians. They are inſtructed by Three Hundred Prieſts, Friers, and Nuns.

They were formerly under the Direction of the Biſhop of an Iſland within Seven Leagues of us; but we have now ſeparated from that See, and their Church is put under the Direction of a Vicar General.

STRASBURG.

THeophylact's Commentary upon the *Minor* Prophets, will be ſhortly publiſhed from a Manuſcript in the publick Library of this City.

PARIS

Digitized by Google

PARIS.

FAther *Lamy* of the Oratory has sent to the Press a Book entituled, *de Tabernaculo Fœderis, de sanctâ Civitate Jerusalem, & de Templo ejus.* The Author has been many Years about that Work. The first Part is printed off. The whole consisting of Six Parts, will come out towards the latter End of the next Year with a great many Cuts.

LONDON.

PTerigraphia Americana. In which are the compleat *Figures* of near 200 different Sorts of rare *American Ferns*, with many *Mush-rooms*, *Agaricks*, *Truffles*, *Corals*, *Spunges*, *Shells*, and other Sea Productions, with the Figures of some *Insects*, and other Animals. Price 10 *s.* The *Engraven Catalogue* separate, 1 *s.* Printed for *James Petiver* in *Alderſgate*.

The same Author has lately published Mr. *Ray's Engliſh* Plants. Illustrated with 600 Figures in *Folio* Copper *Plates*: As also his *Gazophylacium Naturæ & Artis.* Containing the Figures of above 1200 different *Animals*, *Plants*, *Fossils*, *&c.* As also *Aquatilium Animalium Amboinæ Icones & Nomina.* In which are the Figures of near 400 Crustaceous and Testaceous *Aquatick* Animals: With their *Latin*, *Engliſh*, *Dutch*, and Native Names, *&c.*

ARTI-

Digitized by Google

ARTICLE XVIII.

A FURTHER ACCOUNT of Mr. COLLIER's *Second Volume of the* Eccleſiaſtical Hiſtory of GREAT BRITAIN. *(The firſt Account may be ſeen above)* Art. XVI.

10. IN the Reign of *Edward* VI. Biſhop *Gardiner* writ a Letter to *Ridley* in Defence of *Holy Water*. It appears from this Letter, that ſuperſtitious Men will rather ſay any thing to maintain a bad Cauſe, than be ſilent about it. *Ridley* denied that *Holy Water* can have any Force to drive away Devils. In Anſwer to this, *Gardiner* cites a Paſſage out of the *Hiſtoria Tripartita*, importing, that Biſhop *Marcellus* ordered his Deacon *Equitius* to throw Conſecrated Water upon an ill Apparition in *Jupiter's* Temple, and that the Devil could not ſtand againſt this Application, but immediately vaniſhed. Biſhop *Gardiner* adds, that our Saviour promiſed the Church, that *in his Name they ſhould caſt out Devils*. The Force of this Effect (ſays he) is to be attributed to the Name of God; but the Queſtion is, Whether the Element of Water may not be inſtrumental in conveying this ſupernatural Virtue. In Proof of the affirmative, he urges the *Hem of our Saviour's Garment*, the *Spittle* and *Clay* laid upon the Eyes of the Blind, and St. *Peter's Shadow* curing thoſe that came under it. From hence he proceeds to a Modern Inſtance, of our Kings curing the Falling Sickneſs, and other Diſtempers, by *Cramp Rings*. Now (ſays he) though the Metal of Gold and Silver cannot by its own Nature,

Digitized by Google

Nature produce such an Effect; yet by the Prayer of Consecration it is raised to the Force of a Means, and made a Conveyance of the Blessing. By Parity of Reason, Water, when the preparatory Ceremonies of the Church have passed upon it, may be, as it were, a Vehicle for a miraculous Remedy. Thus far Bishop *Gardiner*. The Readers may see in this Sixth Volume of these *Memoirs*, (pag. 2.) what passed between a Priest and a Woman said to be possessed with two Devils; and how they refused to obey, though a whole Pitcher of Holy Water was poured into the Throat of the Women to force them out.

11. In the Year 1548, *John Champneys* of *Stratford* on the *Bow*, an Heretick, was convented before Archbishop *Cranmer*, and several other Persons commissioned by the King to examine and try him. That Man was prevailed with to recant, and then the following Penance was laid upon him: "That on "*Sunday* next, he shall attend upon the Preacher at "St. *Paul*'s Cross at the Time of the Sermon, and "there penitently stand before the said Preacher *with a* "*Fagot on his Shoulder*.

12. In the same Year, on the Eighteenth of *December*, *John Apton*, Priest, being convented before Archbishop *Cranmer*, abjured the following Heresies.

First, That the Trinity of Persons was established (he means, first made an Article of Belief) by the Confession of *Athanasius*, declared by the Psalm (as he calls it) *Quicunque vult*, &c. *id est*, *Whosoever will be saved*, &c. "And that the Holy Ghost is not "God, but only a certain Power of the Father. *Item*, "That Jesus Christ that was conceived of the "Virgin *Mary*, was a Holy Prophet, and beloved "especially of God the Father. But that he was not "the true and living God, forasmuch as he was seen "and lived, hungered, and thirsted. *Item*, That this "only is the Fruit of Jesus Christ's Passion, that as "we were Strangers from God, and had no Know-"ledge of his Testament, it pleased God by Christ to "bring

" bring us to the Knowledge of his Holy Power by " the Teſtament.

After this Recantation, he took an Oath to ſtand to the Orders and Appointment of the Church, and to ſubmit to any Penance. We are not told, whether this *Antitrinitarian* had a more ſevere Penance laid upon him, than that of ſtanding before a Preacher with a Fagot on his Shoulder.

13. Mr. *Collier* has inſerted a long Paſſage out of *Calvin*, from whence he infers, that this illuſtrious Reformer *was no Slave to the Regale*. Upon theſe Words in the Prophet, *Amos* VII. 13. *But propheſy not again any more at Bethel; for it is the King's Chappel, and it is the King's Court*: *Calvin* makes the following Remarks.

" *Prophecy not again any more at Bethel.* Why? " Becauſe *'tis the King's Chappel.* That's one Reaſon. " Here *Amazias* the Prieſt endeavours to prove " the *Bethel* Worſhip warrantable, becauſe 'twas " ſettled by the Royal Authority. The King will " have it ſo, he has a Right to execute his Pleaſure, " and no body ought to contradict it. And at this " Day there are a great many within the Pope's Com- " munion, who give Princes an extraordinary Lati- " tude, with reſpect to this Matter —— Thoſe " who at firſt gave ſuch large Commendations to " *Henry*, King of *England*, were no long-headed " People: Their complimenting him with ſuch a " Sovereign Authority in all Matters ſhocked me " extremely. Thoſe who called him the Supreme " *Head* of the Church, under Chriſt, were plainly " guilty of Blaſphemy. This was extravagantly too " much. However, its being the Effect of an inconſi- " derate Zeal is ſome Excuſe, and therefore let us " forget it. But that Impoſtor, who was after- " wards Chancellor to that *Proſerpine* (*Queen Mary*) " who now outdoes all the Devils in Miſchief (*hujus* " *Proſerpinæ, quæ hodie illic ſuperat omnes Diabolos*;) " this ſcandalous Impoſtor, the Biſhop of *Wincheſter*, " when he was at *Ratiſbon*, did not offer to ſupport

" this

Digitized by Google

" this Regal Supremacy by Arguments, nor took " any notice of the counter Evidence in Scripture. " He thought it ſufficient to affirm the King's Au- " thority unlimited, and that 'twas in his Power " to ſet aſide Ancient Uſages, and to introduce new " ones at his Pleaſure. If the Queſtion relates to " Faſting and Abſtinence, it lies at the King's Ap- " pointment: His Majeſty may command the People " to eat Fleſh upon what Day he thinks fit: The " King may bar Prieſts the Liberty of Marriage. " The King may deny the People the Uſe of the " Cup in the Lord's Supper. Why ſo? Becauſe the " King's Prerogative is abſolute. Now this is exactly " *Amazias* his Doctrine: *'Tis the King's Sanctu- " ary, and 'tis the King's Court.* Let us examine the " Grounds upon which it ſtands. This *Amazias* aſ- " ſigns the King a double Function; he maintains " it in his Power to transform Religion into what " Shape he pleaſes: Thus he charges *Amos* with " diſturbing the publick Repoſe, and encroaching " upon the Prerogative Royal. As to the firſt Part, " 'tis certain Kings, provided they diſcharge their " Office, may be ſtiled Protectors of Religion, and " *nurſing Fathers* to the Church, as *Iſaiah* calls " them. It may therefore be reaſonably expected " from Princes, that they ſhould make uſe of their " Sword, in Defence of God Almighty's Worſhip: " But then on the other ſide, thoſe are an unthinking " ſort of People, who carry the Royal Character " too far into *Spiritual Matters* (*qui faciunt Reges " nimis Spirituales.*) This Extreme is too common " in *Germany*: Neither do the Countries about us " ſtand clear from this Infection. And now we are " ſenſible of the Conſequence of that unhappy Princi- " ple, which gives the *Civil Magiſtrate* a Sovereignty " in Religion, and diſſolves the Church into the " *State.* This ſacrilegious Invaſion rages amongſt " us at preſent, by not diſtinguiſhing the Bounds of " *Civil Authority.* As things are managed, Princes " don't think they can reign, unleſs they ſtrip the " Church of her Authority, and make themſelves ſu- " preme both in Matters of Faith, and *Spiritual* Govern-

Digitized by Google

" ment. The Devil prompted *Amazias* with this " Notion. Since 'twas the King's *Chappel*, there " must be no Prophecying against the *Court Belief*. " No, the King's Religion must stand, and not be " questioned. This is agreeable Doctrine! These " soft Notes make Musick in the Ears of Princes: " They fall in with the Imposture, and desire nothing " more, than to hear themselves made Masters of " every thing without Reserve. Thus they en- " ter vigorously upon the Practice of their Eccles- " astical Supremacy, and pretend a Zeal for Reli- " gion: But the Spring of this Motion is nothing " but Ambition. 'Tis because they would gladly " extend their Authority, and knock down every " thing with their Scepter. There must be a Guard " upon this Quarter. For Princes have been al- " ways remarkable for this Miscarriage, and made " it their Business to draw Religion within their " Jurisdiction, to bend it to their Humour, and " sometimes to their Interest too. For 'tis Domi- " nion, not Conscience, which frequently governs " them in this Affair".

14. Every body knows, that *Edward* VI. would have been an Excellent Prince, if he had lived. The following Passage is so glorious to his Memory, that I shall not scruple to insert it here, though it be very well known. In the Beginning of the Year 1550, *Joan Butcher*, commonly called *Joan of Kent*, was burnt in *Smithfield*, for Heresy. Her Heresy (as we are told) consisted in *reviving Part of the* Valentinian *Heterodoxy*, and denying our Saviour's having taken Flesh of the Blessed Virgin. Nothing was untried to bring her off from her Heretical Opinions; but all Application proving unsuccessful, the King was sollicited to sign the dead Warrant. The Lords of the Council suggested, that her Perverseness, in case she was spared, might encourage Delusion, and occasion the spreading of such dangerous Opinions. The King not being satisfied with what was urged by the Council, the Archbishop was desired to try his Interest; but all the Arguments

of

Digitized by Google

of *Cranmer* could not remove the King from his Opinion. "To execute her under so desperate a "Misbelief, was to consign her, he said, to inevita- "ble Damnation: That therefore 'twas better to "correct her with some corporal Punishment, and "leave her her Life for Recollection. At last, the "King being prevailed with by *Cranmer*'s Remon- "strance and Importunity, he signed the *Warrant* "with Regret, and told the Archbishop, he should "charge him with answering what was done to God "Almighty".

15. The *Council Book* (says our Author) mentions the King's sending a Letter *Feb.* 25. 1550.) for the purging his Library at *Westminster*. "The Persons "are not named, but the Business was to cull out all "superstitious Books, as *Missals*, *Legends* and such "like, and to deliver the Garniture of the Books, "being either Gold or Silver, to Sir *Antony Auther*". Many of those Books were plated with Gold and Silver, and curiously embossed.

The Libraries of *Oxford* were also visited this Year. "*Merton*-College had almost a Cart Load "of Manuscripts carried off, and thrown away to "the most scandalous Uses. These Books were "written upon the Subjects of Divinity, Astronomy, "and Mathematicks, by some of the most eminent "of that Society. *Baliol*, *Exeter*, *Queen's* and *Lin-* "*coln* Colleges were purged of a great Part of the "Fathers and School-men; and —— great Heaps "of these Books were set on Fire in the Market- "Place. This Execution of the Muses, some young "Members bigotted to Ignorance, called *Scotus* his "Funeral. The publick Library made up in a great "measure of the Books given by *Angerville*, Bishop "of *Durham*, *Cobham*, Bishop of *Worcester*, and *Hum-* "*phry* the good Duke of *Gloucester*, underwent the "same Fate. The Books marked with *Red* were ge- "nerally condemned at a venture for Popery; and "where Circles and other Mathematical Figures "were found, they were looked upon as Compo- "sitions of Magick, and either torn or burnt. And

Digitized by Google

" thus an almoſt ineſtimable Collection, both for " Number and Value, were either ſeized by the Viſi- " tors, turned into Bonefires, or given to Binders and " Taylors for the Uſe of their Trade".

16. In the Year 1552. there happened a great Conteſt in *Scotland* among the Church-men, concerning the Object of Invocation in the *Lord's Prayer*. The Occaſion was this: *Richard Marſhal*, Prior of the *Black Friers* at *Newcaſtle* in *England*, was lately come into *Scotland*, and preached at St. *Andrew's* that the *Pater Noſter ſhould be addreſſed to God, and not to the Saints*. Some Doctors of the Univerſity being diſguſted at this Aſſertion, prevailed with one *Tottes*, a *Grey* Frier, to undertake *Marſhall*, and prove that the *Pater Noſter* might be ſaid to the *Saints*. The Frier having Ignorance and Aſſurance enough to engage in the Cauſe, took his Text out of the Fifth of St. *Matthew*, *Bleſſed are the poor in Spirit, for theirs is the Kingdom of Heaven*. From thoſe Words he raiſed this Doctrine: " That the Lord's Prayer might be " ſaid to the *Saints*, becauſe all the Petitions in this " Form are applicable to them. For Inſtance, if we " meet an old Man in the Street, ſays the Frier, we " ſalute him, *Good Morrow Father*; and therefore " with greater Propriety of Language, we may call " the *Saints* our *Fathers*. And ſince 'tis granted " they are in Heaven, we may ſay to every one of " them, *Our Father, which art in Heaven*. Then " we know, continues the Frier, God has dignified " them ſo far, as to make their *Names Holy*: Why " then may we not apply *Hallowed be thy Name*, to " any of the *Saints?* And ſince they are poſſeſſed of " the Kingdom of Heaven, we may, upon the Strength " of this Privilege of theirs, ſay to any of them, *Thy " Kingdom come*. And thus, unleſs their *Will* had " been *God's Will*, they had never been advan- " ced to that Kingdom. Since therefore there is an " Uniformity of Deſire between them and their *Ma- " ker*, we may ſay to every one of them, *Thy Will " be done*. When he came to the Fourth Petition, he " was at a loſs for a Colour, and confeſſed 'twas not

" in

" in the *Saints* Power, *to give us our daily Bread.*
" However, they may pray to God for us, that he
" will please *to give it.* He stuck no less in the remain-
" ing Petition, and carried on his Paraphrase with
" so much Shuffling and Whimsy, that the Audience
" fell a laughing. And at last, meeting with farther
" Mortifications, and being a Jest to the Boys in the
" Street, who called him *Frier Pater Noster*, he
" grew ashamed of his Performance, and left the
" Town.

17. Mr. *Collier* makes Excellent Observations upon the Persecution in Queen *Mary's* Reign.

" To say something in general concerning this
" Matter; (*says he*) 'Tis granted, those that suffered
" were not all of them without the common Infir-
" mities. Sallies of Passion and Vehemence of Lan-
" guage broke out sometimes. To be stripped of
" their Fortune, and see their Families undone: To
" be ruggedly used in Prison, and then dragged to
" the *Stake*: To be thus handled, is a great Tryal
" of Patience. 'Tis no wonder if People are thrown
" off their Temper a little, under such Provocations.
" Especially when there was no private Injustice, no
" Crime against the *State*, no Charge of Immorality
" to bring on the Rigor. To speak clearly, their
" Judges seldom shewed much Inclination to preserve
" them. They were nice and particular in their En-
" quiries: They put the Test home, and pressed
" the Corporal Presence and Transubstantiation in the
" most ensnaring Terms: Neither would they be satis-
" fied with less than distinct and categorical Answers.
" And which way Men could safely avoid *burning under*
" such Interrogatories, is farther than I can discover.
" Now he that submits to Torture, and parts with
" his Life, rather than deny his Disbelief of these
" very shocking and incredible things, may, I humbly
" conceive, deserve the Title of a *Martyr.*

Digitized by Google

"As to their general Behaviour, nothing could be "more to their Advantage. They disengaged from "Flesh and Blood without Regret: They encou- "raged their Friends to Constancy: They appear- "ed glad of the Opportunity of going so honoura- "bly into the other World. And though some of "them might be mistaken in Matters of lesser mo- "ment, they were right in the main. To stand Death "under the most formidable Appearance, is a Noble "Proof of Integrity. Men who are contented to "resign their Interest, to shorten their Lives, and "make themselves literally *a burnt Offering*, are most "certainly in earnest. Their Conscience and their "Piety in such Cases are out of all question.

"*Gardiner*, who thought a few Examples of Se- "verity would have struck a Terror into the rest, "was disappointed in his Expectation. He perceiv- "ed the Courage of the *Reformed* increased with "their Sufferings, and that one Execution made way "for another. And thus finding his Project of crush- "ing the Heresy, as he called it, impracticable, he "declined being further concerned. Thus he left "the Matter wholly to *Bonner*, who at present "seemed not displeased with the Employment, but "went on without Mercy or Remorse.

"These Severities, purely upon the score of Con- "science, were generally censured. For many of "those who suffered, had acted nothing contrary to "Law: They were first put up upon slender Pre- "tences and then kept in Prison till the *Statutes* a- "gainst Heresy were revived. Thus the Prosecu- "tions of this Reign far exceeded those of the last. "In King *Edward*'s Time, the *Papists* only lost their "Preferments, or, at the hardest, their Liberty: "But now (*N. B.*) nothing would satisfy for the "Crime of a different Belief, but Capital Punish- "ment, and sending People into the other World "in the most tormenting Manner".

19. Queen

Digitized by Google

18. Queen *Mary* put out a Proclamation against Importing, Printing, Reading, Selling, or Keeping Heretical Books. 'Tis observable, that *Erasmus*'s Works are reckoned among those Books.

19. In the same Reign, a little Book was published to justify Capital Punishments in Cases of Heresy. The Arguments alledged in that Book are all Impertinent, excepting this, "That the Protestants themselves did not scruple burning Heretics, "when the Government was on their Side; and "that some *Arians* and *Anabaptists* condemned to "the Fire by them, were no less remarkable for the "Regularity of their Lives, and their Courage at "the *Stake*, than those who were thus executed in "the present Reign".

20. I shall insert here a general List of the Martyrs in Queen *Mary*'s Reign, attended with several Excellent Reflexions of Mr. *Collier*. "Those (*say he*) "who suffered Death for their Belief, are said to "amount to Two Hundred and Seventy Seven. And "to mention somewhat of the Distinctions of those "that were burnt: In this List there are Five Bishops, One and Twenty Clergymen, Eight Lay-Gentlemen, Eighty Four Tradesmen, One Hundred Husbandmen, Servants, and Labourers, Five and Fifty Women, and Four Children. Sixty Four more were prosecuted for Religion, Seven of which were whipped, and Sixteen perished in Prison: Not to mention those who lay condemned in Durance, and were discharged by the Queen's Death. In fine, the Proceedings against the *Reformed* in this Reign were extremely bloody and barbarous: To destroy People *for Points of mere Speculation, and which have no ill Effect on Practice and Civil Government*, seems very remote from the Spirit of Christianity. Supposing Truth on the persecuting Side, yet to burn a Man because he will not *bely his Conscience*, and *turn Hypocrite*, is strangely unaccountable. Men *can't believe*

" *believe what they please: Their Understandings are* " *not all of a Size. Things don't stand in the same Light,* " *and strike not with the same Force on every body.*

" Besides, if the *Roman* Catholicks believed the *Re-* " *formed* such notorious Hereticks; if they believed " they would be so ill received in the other World, " why did they not use them gentlier in this? Why did " they hurry them to eternal Destruction before their " Time? If Life had gone on in its natural Course, 'tis " possible they might have altered their Belief: Mere " Compassion, one would think, should have given " them the utmost Leisure to recover themselves. " If 'tis said that in Charity to other People, they were " obliged to come to Extremities: Had the Here- " ticks (as they call them) Lives been spared, they " would have spread the Contagion, and destroyed " great Numbers with themselves. To this it may " be returned, they might have been closely confined, " barred Correspondence, and made very inoffensive " as to this Matter.

" In a Word, these cruel Expedients serve only to " *blacken a Communion, to heighten Differences, and* " *inflame one Part of* Christendom *against another.* " And besides the doing no Business in Religion, the " State has sometimes suffered upon this Account, *&c.*

21. When *Malta* was besieged by a formidable Army of the *Turks* in Queen *Elizabeth*'s Reign, a publick Prayer was appointed in *England*, to be said every *Wednesday* and *Friday* for the Deliverance of the Christians. Afterwards, when News arrived of the *Turks* being beaten off, and gone home, there was a Form of Thanksgiving for the raising the Siege, to be used Six Weeks through the Province of *Canterbury*. This Particular has given Mr. *Collier* Occasion to make this admirable Reflexion. " I " have transcribed this Collect (says he) as an Instance " of the Charity and Christian Temper of our " Church. These *Maltese* were all *Roman* Catho- " licks: But this was no Bar to the good Wishes " and Prayers of our Bishops. The *Collect* expresses a " Sympathy for the calamitous Condition of the Gar-

" rison

Digitized by Google

" riſon and Inhabitants of *Malta*. They call them " the Servants of God, and their Chriſtian Brethren: " They diſcover a generous Concern for their Wel- " fare, and return ſolemn Thanks for their Delive- " rance. Was this Preſident imitated by the diffe- " rent Communions: Did they forbear invectives, " and treat each other with ſmooth recommending " Language: Was there more Prayers, and leſs " Heat and Satyr upon each other: Was this heal- " ing Method purſued, 'tis probable they might " come to a good Underſtanding at laſt. Thus their " Differences might leſſen with their Diſaffections, " and the Breaches in the Church be made up".

This is exactly the Notion I have about our Differences in Religion. Let us bear one with another: Let Moderation be a reigning Virtue among all the Chriſtian Societies, whatever Denomination they may be of; and then at laſt, we ſhall agree; at leaſt, we ſhall live peaceably; which is certainly the Deſign of Chriſtianity.

22. The Readers will ſee in the following Paſſage, a Jeſuit appearing in the Diſguiſe of a Puritan. In the Year 1568, one *Thomas Heath*, a Jeſuit, Brother to the late Archbiſhop of *York*, was ſeized at *Rocheſter*. He was ſent over Miſſionary by his Superiors with Inſtructions to pretend himſelf a Diſſenter. He was furniſhed with ſeveral Anabaptiſtical and *Arian* Tracts, and was to throw in a Mixture of *Puritan* Doctrines. This *Heath*, after Six Years preaching about the Country in the Habit of a poor Miniſter, applied himſelf to the Dean of *Rocheſter* for Preferment. The Dean, to try his Talent, gave him a turn in the Cathedral. In his Sermon, he refined a little upon the Church of *England*, and warped towards Puritaniſm. His Text was, that *Prayer was made without ceaſing unto God for St.* Peter *. From hence

* Acts XII. 5.

Digitized by Google

hence he took Occaſion to obſerve, that theſe Prayers were not ſuch as were then uſed in the *Engliſh* Liturgy. As it happened, a Letter dropped out of his Pocket from the Pulpit, which was taken up by the Sexton, and delivered to *Gueſt* the Biſhop. It was ſuperſcribed to him by the Name of *Thomas Fine*, from one *Malt*, a Jeſuit of Character in *Madrid*. The Purport of it was to inſtruct him in the Management of his Miſſion. Upon this Diſcovery the Biſhop examined him cloſely. At firſt he owned no more than that he had been a Jeſuit, but was now of another Perſuaſion; that he was not entirely of the Sentiment of the Epiſcopal Party, but endeavoured to carry Proteſtancy to a farther Improvement, and ſet the Reformed at more Diſtance from the Church of *Rome*. After this, upon ſearching his Chamber, they found a License from the Jeſuits, and a Bull from Pope *Pius* V. In this Inſtrument, there was a diſcretionary Latitude for preaching what Doctrine his Superiors thought fit. This Compaſs was allowed in order to make Miſunderſtandings among the Proteſtants. In his Trunk there were ſeveral Books againſt Infant Baptiſm, with other Heterodoxies. For this foul Practice, he was ſentenced to ſtand three Days in the Pillory at *Rocheſter*, his Ears were cut off, his Noſe ſlit, and his Forehead marked with the Letter R. He was over and above condemned to perpetual Impriſonment; but Death releaſed him in a few Months after †.

23. I ſhall inſert here for the Diverſion of the Readers, a Fragment of a Sermon compoſed in a very familiar Style. In *October*, 1568. *Cheney*, Biſhop of *Glouceſter*, who was diſſatisfied with the Reformation, preached the following Words.

"These * new Writers, *ſaid he*, in Matters of "Controverſy, as Mr. *Calvin*, and others, agree not "together, but are at Diſſention amongſt themſelves, and

† *Regiſt.* Rocheſter.
* *Mr.* Strype's *Annals.*

Digitized by Google

"and are together by the Ears: Therefore take heed "of them. Yet read them: For in opening the Text "they do pass many of the old Fathers. And they "are excellently well learned in the Tongues. But "in Matters now in Controversy follow them not, "but follow the old Fathers and Doctors, tho' Mr. "*Calvin* denies some of them. As for your new "Doctors, 'tis good to pick a Sallet out of them now "and then."

"*Scriptures, Scriptures*, do you cry? Ben't too "hasty: For so the Hereticks always cry'd, and "had the Scriptures. I would ask this Question: I "have to do with an Heretick: I bring Scripture "against him. And he'll confess it to be Scripture: "But he'll deny the Sense that I bring it for. How "now? How shall this be tried? Marry, by Consent of "the Fathers only, and not by others. (*This Preacher was not sensible that the Writings of the Fathers are also liable to dispute.*)

"In reading the Scriptures, be you like the Snail, "which is a goodly Figure. For when he feels a "hard Thing against his Horns, he pulls them in a-"gain. So do you: Read Scriptures o' God's Name; "but when you come to Matters of Controversy, go "back again, pull in your Horns, &c.

24. In *March* 1572, *Bullinger*, a Learned Presbyterian Minister of *Switzerland*, sent a Letter to *Horn*, Bishop of *Winchester*, to congratulate with him upon the Happiness of the *English* under Queen *Elizabeth*. "And here, after a high Character of this Princess, "he acquaints him he was much troubled at the "Conduct of the Puritans; and that those who pre-"tend a peculiar Regard to the Gospel, should check "the Propagation of Truth, and embarrass the Bi-"shops in their Government. That this Misfortune "however was not without a Parallel: For at the "Beginning of our Reformation, says he, we suf-"fer'd not a little under the same Calamity. There "was a sort of People amongst us, who loved to "push Things to Excess, and thought they had never "gone far enough in the Business of Reformation.

Upon

Digitized by Google

" Upon this Fancy they commenced a Separation, " and met in Conventicles. And what was the Con- " ſequence? Nothing but Schiſm, and Variety of " Sects. *This was Sport to the Papiſts.* But at laſt " the World began to ſee through the Hypocriſy and " Diſorder of theſe Men: And thus they broke in " pieces and dwindled to nothing. And I queſtion " not but God in his Mercy will reſcue your Church " from the Miſchiefs theſe Puritans have brought " upon her †".

25. Here follows a very ſurpriſing Eccleſiaſtical Phænomenon. On the 18th of *December*, 1584. *John Hilton*, Clerk, impriſoned by the High Commiſſion for Error, Hereſy, and Blaſphemy, was ordered to be convented. He made his Appearance on the 22d following, and confeſſed the Accuſations, and that in a Sermon at St. *Martin's in the Fields*, he had affirmed the Old and New Teſtament are but Fables; that he had blaſphemed our Saviour, and declared himſelf an Heathen. After this he gave in his Abjuration in Writing. Upon this Submiſſion Penance was enjoined, with an Admonition premiſed, not to maintain and teach any ſuch Hereſies and Blaſphemies. As to the Diſcipline put upon him, he was not to preach, or exerciſe any Part of his Function without ſpecial Licenſe from the Archbiſhop. And Secondly, a Recantation was ordered him in St. *Martin's* Church, where Dr. *Cotton* was to Preach, and the Lower Houſe of Convocation was to be preſent. Perhaps that Man was diſtracted, as well as *Nicolas Anthoine*, whoſe Hiſtory may be ſeen in the Sixth Volume of theſe *Memoirs*.

26. The following Paſſage contains ſome Singularities relating to Baptiſm. " To mention ſome few " more

† Whitgift's *Anſwer to the Admonition.*

Digitized by Google

" more of the Puritan Singularities from the Book " of *Diſcipline* —— Under the Article of *Baptiſm*, " the *Book* of *Diſcipline* runs thus: *Let no Women* " *only offer Children to Baptiſm, but the Fathers, if it* " *may be conveniently, or ſome other in his Name.* " *Let Perſuaſions be uſed, that ſuch Names that do* " *ſavour either of Paganiſm or Popery, be not given to* " *Children at their Baptiſm, but principally thoſe* " *whereof there are Examples in the Scriptures.*

" The Puritans were very ſtrict in keeping cloſe " to this Rule, as may be collected from the odd " Names they gave their Children. Such as, *The* " *Lord is near, More Tryal, Reformation, Diſcipline,* " *Joy again, Sufficient, From above, Free-Gifts, More* " *Fruit, Duſt*, &c. And here *Snape*, was remarkably " ſcrupulous; for this Miniſter refuſed to baptize one " *Chriſtopher Hodkinſon*'s Child, becauſe he would " have it chriſtened *Richard*. *Snape* acquainted *Hod-* " *kinſon* with his Opinion before-hand; he told him " he muſt change the Name, and look out for one in " the *Scripture*. But the Father not thinking " this Fancy would be ſo ſtrongly inſiſted on, " brought his Son to Church. *Snape* proceeded in " the Solemnity, till he came to naming the Child; " but not being able to prevail for any other Name " than *Richard*, refuſed to adminiſter the Sacrament. " And thus the Child was carried away, and after- " wards baptized by a Conforming Clergyman †".

This happened in the Reign of Queen *Elizabeth*.

27. Our Author maintains (*pag.* 648.) that the old Doctrine of the Reformation of the Church of *England* concerning *Free-Will*, *Perſeverance*, &c. was different from that of *Calvin*.

28. Every Body does not know, that the Learned Mr. *Selden* made his Submiſſion at *Lambeth*, the 18th of

† Bancroft's *dangerous Poſitions*, Book 2. Chap. 12.

of *January*, 1618. before the Archbishop, some Bishops, and other Persons, in which he acknowledged his Fault under his own Hand for publishing his Book entituled, *The History of Tythes*. That Submission, registered in the *High Commission-Court*, runs in the Form following.

My Good Lords,

I most humbly acknowledge my Error, which I have committed in publishing the History of Tythes, *and especially in that I have at all, by shewing my Interpretation of Holy Scriptures, by meddling with Councils, Fathers, or Canons, or by what else soever occurs in it, offered any occasion of Arguments against any Right of Maintenance, Jure Divino, of the Ministers of the Gospel; beseeching your Lordships to receive this ingenuous and humble Acknowledgment, together with the unfeigned Protestation of my Grief, for that through it I have so incurred both his Majesty's and your Lordships Displeasure, conceived against me in the Behalf of the Church of* England *.

John Selden.

29. The following Article appears to me remarkable. Bishop *Carleton* made a Protestation in the Synod of *Dortdrecht* in behalf of Episcopacy. Besides, in a Conference with some Divines of that Synod, he told them, *The cause of all their Troubles was because they had no Bishops among them*. &c. Those Divines answered, "That they had a great Honour "for the good Order and Discipline in the Church "of *England*, and heartily wished they could e- "stablish themselves upon this Model. But they had "no Prospect of such a Happiness; and since the "Civil Government had made their Desires impra- "cticable, they hoped God would be merciful to "them".

30. *April*

* Tillesley's *Animadversions upon* Selden's *History of Tythes. Preface. Printed in* 1621.

Digitized by Google

30. *April*, 6. 1644. It was ordained, *That all and singular* May-*Poles shall be taken down by the Constables, Church wardens*, &c. *and none suffered for the future.*

31. Mr. *Collier* shews at large, that the *Presbyterians* had no Hand in the Tragical Death of King *Charles* I. The unparalleled Outrage of Majesty, and the Constitution, (says he) struck the Presbyterian Ministry with Horror. When they found the King's Tryal resolved by the *Rump*, they made a Remonstrance against it. 'Tis an Address to General *Fairfax*, and his Council of War, and entituled, *A serious and faithful Representation of the Judgments of the Ministers of the Gospel within the Province of* London.

In this Address subscribed by Forty Seven Presbyterian Ministers, and delivered to the General by some of the Subscribers the Eighteenth of *January*, 1648 they disclaim the Authorty of the Army. And to bring them off from the Extremities of their Proceedings, "they suggest the several Oaths and Covenants generally taken throughout the Kingdom; "particularly the *Protestation* of *May* 5. 1641. in "which, pursuant to the Duty of their Allegiance, "they engage in the Presence of Almighty God to "maintain and defend his Majesty's Person, Honour and Estate with their Lives and Fortunes. "After this they mention the *Solemn League and "Covenant*, by virtue of which they own themselves "tied to the same Duty.

"And here they insist very honestly upon the Sacred and Inviolable Obligation of Oaths: Which "though some, as they continue, may esteem no more "than an Almanack out of Date, yet they look upon "such Religious Solemnities as the *Oath of God*. "They put the *General* in Mind, how severely God "revenged the Breach of his Covenant made by "*Zedekiah* to the King of *Babylon*, though this Engagement was extorted and prejudicial to the "King of *Judah*. After this, they cite the Text "which stands thus, *'Shall he prosper, saith God, shall*

"he

Digitized by Google

" *he escape that doth such things? As I live, saith* " *the Lord, seeing he despised the Oath by breaking the* " *Covenant, (when lo he had given his Hand) he shall* " *not escape. Therefore thus saith the Lord God, As* " *I live, surely mine Oath that he hath despised, and* " *my Covenant that he hath broken, even it will I re-* " *compence upon his Head.*

" From hence they proceed to put the Army up- " on Recollection, *to remember from whence they* " *are fallen, and repent, and do their first Works:* That " now they had eclipsed their Glory, and tarnished " their Merit; and therefore they could not assist " them with their Character, *Bless them in the Name* " *of the Lord, nor bid them God speed, lest they should* " *be Partakers of their Evil Deeds.* That instead of " preserving the Purity of Religion in Belief and " Worship, these Ministers were afraid the Army and " their Abettors were opening a Door to damnable " Heresies, and licentious Practices: That by this " Misbehaviour, their Religion was in Danger of " being the Jest and Diversion of the World: That " they had laid the Honour and Authority of Ma- " gistracy *in the Dust.* That they could not but know " how strictly Obedience to Government is en- " joined in Holy Scripture, and that St. *Jude* de- " nounces a Woe against those that *despise Dominion,* " *and speak evil of Dignities.* They proceed to a- " waken them with reciting the Vengeance execu- " ted upon *Corah, Dathan,* and *Abiram* for their " Mutiny against *Moses* and *Aaron.* They press the " Concurrence of Protestant Divines both at home " and abroad, asserting the Unlawfulness of opposing " the Civil Magistrate by private Persons, and that " they all detest the murthering of Kings upon any " specious Pretence whatever.

" They desire them not to infer the Justice of their " Proceedings from Success: That they ought to di- " stinguish between God's Permission, and Approba- " tion; and that God suffering Men to prosper in " wicked Courses is one of the severest Judgments. " That their customary Argument from *Providence* " is no safe Rule, especially when *Practice* and *Reve-*

" *lation*

Digitized by Google

'lation clash each other: That by this Logick, 'David might have made use of the Opportunity, and 'killed *Saul*. But no favourable Juncture, no former Provocations could justify such an Attempt; 'for who, as himself speaks, *can stretch forth his Hand* 'against the Lord's Anointed, and be guiltless?

"And to disarm them farther, they argue, that "the Pretence of extraordinary *Impulses*, or Supernatural Impression, is no warrantable Direction; "especially when such Impulses are contrary to Moral Precepts and the inspired Writings. That unless we try this *inward Call* by the *written Word*, "the Temptations of the Devil may pass undiscovered. The Test, in this Case, is to have recourse to "the *Law* and the *Testimony*, *if they speak not according* "*to this Word*, 'tis *because there is no Light in* "*them*.

"In the next Place, they confute the *Independents* "Plea from Necessity: To this they answer, that no "Necessity can oblige a Man to Sin. That God "stands in no need of our Wickedness to govern the "World, and to execute his Pleasure: That this "Plea of Necessity is of less Weight in the present "Case, because 'tis feared the Ends aimed at are no "more justifiable, than the Means; and farther, that "the Necessity insisted on, is no better than pretended, and the Consequence of their own Miscarriage. "Farther, they remind them once again, how they "stood engaged by their Oaths to preserve his Majesty's Person; and therefore 'tis most evident, that "no Necessity can justify Perjury, or dispense with "lawful Oaths: That dreadful *Flying Roll* being "ready to seize those who *swear falsly by the Name* "*of God*. And here they mention the Judgments, "which fell upon the Country for *Saul*'s breaking "his Oath to the *Gibeonites*, though these People had "surreptitiously gained the Protection they lived "under.

"They conclude with exhorting them to recover "themselves, and learn their Duty from St. *John* "*Baptist*'s Advice, *to do Violence to no Man*. After "this, they make no Scruple to tell them, that if

Digitized by Google

" they perſiſt in their Proceedings, *their Sin will find* " *them out.*

Mr. *Collier* calls this Addreſs *handſome plain dealing, and a bold Reprimand of a victorious Army.* Afterwards he takes notice, that the Presbyterian Divines publiſhed a Paper, in which they diſclaim and deteſt the Proceedings of the Regicides. That Vindication was ſigned by Fifty Nine Miniſters.

32. Mr. *Collier* obſerves, that in King *Charles* the Second's Reign, about Two Thouſand Presbyterian Divines loſt their Preferments upon ſcrupling ſome Part of the Statute for Uniformity. Which gives the Author occaſion to make the following Reflection. " The Misfortune of their Perſuaſion cannot be re- " membred without Regret. Thoſe who quit their " Intereſt, are certainly in earneſt, and deſerve a " charitable Conſtruction. Miſtakes in Religion are " to be tenderly uſed, and Conſcience ought to be " pitied, when it cannot be relieved.

To conclude: the Collection of Records, inſerted at the End of this Volume, contains many important Pieces, ſome of which were never before publiſhed: I ſhall only tranſcribe the following Paſſage out of *Numb.* XXVII. containing *A Letter from the Univerſity of* Cambridge *to King* Henry VIII. *wherein they congratulate his Majeſty for throwing off the Pope's Supremacy, and ſuppreſſing Superſtition.* " ——— Hujus " de cauſa noctes ac dies ſtudere intelligimus, om- " nemque operam tuam ac ſollicitudinem eò conferre, " ut quod in Religione purganda feliciter fortuna- " tiſſimeque ſit inchoatum, quod quidem adhuc re- " linqui videtur, id Chriſto bene ſecundante perfi- " cias quamprimum, & abſolvas. Quid igitur in- " choatum dicimus, quid relictum? Annon Roma- " nus Pontifex ejectus eſt? Ejicitur. Annon ejus " Diplomata, Condonationes, indulgentiæ, cæteræque " Bullæ at Nugæ ſunt exploſæ? Exploduntur. An- " non bona Monachorum pars, quorum Vita ſuper- " ſtitioſa, Religio vana, Ritus monſtroſi fuerunt, " ſublata eſt? Tolluntur. Annon indignus cultus

Imagi-

Digitized by Google

" Imaginum ac Sanctorum prohibitus eſt ? Prohibe-
" tur. Annon Fraterculorum Gens, Natio ex fraudi-
" bus & mendaciis concreta, Romani Pontificis Ido-
" lum, Papiſticæ vanitatis Seminarium, & veterum
" Phariſæorum & Philoſophorum Reliquiæ, exactæ
" ſunt ? Exiguntur ——

" Movet nos Fraterculorum ruina, non quidem
" quod eos exactos dolemus, quos non ſolum inutiles,
" ſed etiam perniciosos Chriſtianæ Religioni fuiſſe
" duximus; ſed, ut exoptemus & vehementer cupia-
" mus, quæ Domicilia Superſtitioni olim & vanæ
" Religioni dedicata fuerunt, ut eadem doctrinæ
" Chriſti, boniſque litteris edocendis inſerviant.

" Atque illud quidem ſupremis precibus à Deo
" Opt. Max. tuaque Majeſtate petimus, id in ſummis
" Votis atque Optatis noſtris habemus; quibus ex
" Ædibus, cum Cœnobia dicebantur, ignavus Fuco-
" rum Grex, & magnus Impoſtorum numerus evolare
" ſolebat; ut eadem Collegia facta, vel juvenum
" præclaras indoles ad diſcendum, vel ſeniorum eru-
" ditam turbam ad concionandum, videamus emittere.
" Quibus noſtris precibus ſi tua Majeſtas annuat,
" cum omnia feceris quæ non ſolum ad conſervan-
" dam, ſed etiam ad ornandam tuam Rempublicam
" pertinent, tamen ad innumerabilia tua in Religio-
" nem Chriſtianam beneficia, quod fieri jam poſſe
" non videbatur, maximus hoc tuo facto cumulus
" accedet. Jeſus Chriſtus Sereniſſimam Majeſtatem
" tuam diu ſervet ac tueatur". This Letter is taken from the *Cotton* Library.

The Hiſtory of the Reformation of *England* being already ſufficiently known, I did not think it neceſſary to enlarge upon it, being perſuaded that the Readers would be better pleaſed with ſeveral curious Particulars extracted out of Mr. *Collier*'s Work,

Digitized by Google

ARTICLE XIX.

MUSEUM REGIUM, seu Catalogus rerum tam naturalium, quam artificialium, quæ in Basilica Bibliothecæ Augustissimi Daniæ Norvegiæque Monarchæ, FRIDERICI QUARTI, Hauniæ asservantur, glorioſissimæ memoriæ Rege, CHRISTIANO QUINTO, regnante, ab OLIGERO JACOBÆO Med. & Phil. Prof. Regio quondam descriptus, nunc vero magna ex parte auctior uberioribusque Commentariis, præsertim autem quoad Antiquitates Historiamque Numismatum Danicorum, illustratus, accurante JOHANNE LAURENTZEN, Assessore Consistorii Haunienſis Regio. Hauniæ, Ex Reg. Majest. & Universitat. Typographeo.

That is,

A CATALOGUE of the Curioſities lodged in the Cabinet of the King of Denmark, &c. *The Second Edition very much enlarged.* Copenhagen. *In* Folio. *illuſtrated with many Cuts. The Pages are not numbred.*

THIS

Digitized by Google

THIS is the Second Edition of a Work little known in *Great-Britain*. It is but lately come out; and I don't know why the Year of the Impreſſion has been omitted.

The Firſt Part of this Work conſiſts of Seven Sections; the Firſt whereof exhibits *Mummies*, *Fœtus's*, *Fourfooted Creatures*, *and ſeveral of their Parts*. The Second Section concerns *Birds*; the Third, *Fiſhes*; the Fourth, *Shells*: the Fifth, *Serpents and Inſects*; the Sixth, *ſeveral Parts of Trees and Plants*; the Seventh, *Metals and Minerals*.

The Second Part of this Catalogue contains an Account of *Artificial Curioſities*. It is divided into Five Sections. The Firſt Section repreſents ſeveral things made of Silver, Braſs, Iron, Bone, Stone, Amber, Wood, *&c.* In the Second, the Readers will find the Arms, Cloaths, Veſſels, and Inſtruments uſed by the *Indians*, and the Inhabitants of *Greenland*, and among the *Turks*, and other Nations. The Third Section concerns Antiquities, and other things relating to them, The Fourth exhibits ſeveral Engines, *&c.* Laſtly the Fifth Section contains a Deſcription of *Daniſh* Coins, and *Greek* and *Roman* Medals. This Work is fairly printed, and the Cuts are neatly engraved.

ARTCLE XX.

NOUVELIE BIBLIOTHEQUE CHOISIE, où l'on ſait connoitre les bons Livres en divers genres de Literature, & l'uſage qu' on en doit faire. A Amſterdam, chez David Mortier Libraire. MDCCXIV.

Digitized by Google

That is,

A NEW SELECT BIBLIOTHEQUE, containing an Account of valuable Books in several Sorts of Literature, and shewing what Use ought to be made of them. Amsterdam. MDCCXIV. *Two Volumes in* 12*o. Vol. I. pagg.* 363 *Vol. II. pagg.* 305. *Sold by* P. Dunoyer *at the Head of* Erasmus *in the* Strand.

I Have given a large Account of the late Mr. † *Simon*'s CRITICAL BIBLIOTHEQUE in one of the foregoing Volumes, and I said then it was not improbable the Author would go on with that Work, and that some other Volumes would be published in *Holland*. Accordingly, the two Books, which make the Subject of this Article, are a Continuation of the *Critical Bibliotheque* under a different Title.

The First Volume of this *Bibliotheque* consists of Fifty One Chapters.

I. In the First Chapter, the Author gives us his Thoughts about *Porphyry*'s Book, *De Abstinentia ab esu animalium*. That Work, says he, is full of Learned and Curious Remarks, in what concerns Antiquity. Afterwards Mr. *Simon* mentions several Editions of that Book, and some other Works of *Porphyry*, *viz.* his *Life of Pythagoras*; *Antrum Nympharum*; and his *Collection of Oracles*. The *Life of Pythagoras* is rather a Heap of Fables and Fictions, than a true History. *Porphyry*, in the *Antrum Nympharum*, dis-

† *Ever since he left the* Oratory, *he was called Mr.* Simon, *and not Father* Simon.

Digitized by Google

discovers a great Knowledge of the Theory, or rather Mythology of the Ancient Heathens. The Author returns to the Book of that Philosopher, *De abstinentia ab esu animalium*, and says, that though there are in that Excellent Work some superstitious Opinions, which he took from *Plato's*, and *Pythagoras's* Philosophy; yet it contains a great many fine Maxims. I think I need not give a further Account of this Chapter.

II. The Second concerns the Eight *Books of* Origen *against* Celsus. That Work, says our Author, is one of the best Books written by the Ancient Doctors of the Church against the Heathens. Hence it is, that Pope *Nicolas* V. a great Lover of Learning, sent a Man on purpose to *Constantinople*, in order to get a Copy of it, and have it translated into *Latin*. That Pope promised a considerable Reward for the Translation; but it did not come out before the Year 1580. under the Pontificate of *Sixtus* IV. his Successor. Here follow some Observations of Mr. *Simon* upon that Work of *Origen*. That Father, says he, disputing against *Celsus*, makes use of some Arguments *ad hominem*: He alledges against him some Fables, which the *Greeks* believed to be true, though they were Fictions. *Origen* discovers in that Dispute a very great Skill in Matters relating to the Heathens and the *Jews*; but does not always fully answer the Objections of *Celsus*. The same may be said of the Works written by St. *Gregory Nazianzen* and St. *Cyril* against *Julian*. They mention several Objections of that Emperor against the Christian Religion, which appear specious; and therefore 'tis not proper to publish those Pieces in a Vulgar Language. *Theophilus Antiocheanus*, who did not love *Origen*, in his Paschal Letters translated by St. *Jerome*, charges *Origen* with denying that the Son ought to be worshipped. *Nec Deum*, says *Theophilus*, *credit Origenes filium Dei, quem non putat adorandum.* And indeed he advances something like it in his Fifth Book against *Celsus*, where he lays it down as a Maxim, that none but God ought to be worshipped

ped through Jesus Christ, who is the High Priest. He denies in the same Book, that Christ is truly God, because the Scripture represents him only as the most Ancient of all Creatures. 'Tis certain, that most of *Origen*'s Books are full of Errors, and that in many Places he favours *Arianism*, though St. *Athanasius* undertook to justify him upon that Head. *Petavius* has plainly proved it in his *Dogmata Theologica*. Notwithstanding the many Errors to be found in the Books of *Origen*, it were perhaps to be wished, that we had a good Edition of the Works of that Father, especially of his Commentaries upon the Scriptures, which contain a vast Number of fine Remarks upon the Ancient Theology; And what remains of *Origen*'s *Greek* should be attended with better *Latin* Translations, than those we have had hitherto. The Version of *Origen*'s Commentary upon St. *John*, made by *Ferrarius*, is certainly full of Mistakes; and Mr. *Huet* takes no Notice of most of them in his Notes. However, it may be said to the Honour of Mr. *Huet*, that he has published the *Greek* Text of *Origen*, such as he found it, without leaving out some Passages contrary to the Doctrine of the Church. *Ferrarius* has not been so faithful in his Version, though he pretends to have exactly followed the *Greek* Copy, without making any Alteration in it. For Instance, *Ferrarius* has left out of his Translation these Words in *Origen*'s Commentary upon St. *John*. *The Father is as much and even more above the Son, as the Son and the Holy Spirit are above other Beings, even the most excellent.* Such a Trick has been frequently play'd by those, who have translated the Works of the *Greek* Fathers, especially in *Italy*, as it appears from the first *Latin* Translations of *Eusebius*'s Writings. Whatever seemed to favour *Arianism*, and some other Errors, was left out of the *Demonstratio Evangelica*; and at this very time, we have not an exact and faithful Version of that Excellent Work. *Thus far Mr.* Simon.

III. The

Digitized by Google

III. The next Chapter runs upon the *Psalterium quintuplex, Gallicum, Romanum, Hebraicum, Vetus, conciliatum*, of *Faber Stapulensis*, printed at *Paris* by *Henry Stephens*, *Roberts*'s Father, in 1509, and 1513, in *Folio*.

IV. Mr. *Simon* proceeds in the next Chapter to the *Præparatio Evangelica* of *Eusebius*. Among all the Works of the Ancient Ecclesiastical Writers, says he, there are none so full of Pagan, Ecclesiastical, and even *Jewish* Learning, as the *Præparatio Evangelica*. *Vigerius* is the first, who has given us an exact Edition of that Work, especially in what concerns the *Latin* Translation; for *Georgius Trapezuntius*, who first published it in *Latin* at the End of the Fifteenth Century, curtailed it in a very strange manner. He says in his Epistle dedicatory to Pope *Nicolas* V. that he has made his Translation from a Manuscript Copy, which he had found at *Rome*; and that because *Eusebius* writ this Work before the Council of *Nice*, and when he was still an *Arian*, he had left out all the Errors according to the Pope's Order. *Gaude*, says he: *senisibus tuo jussu amputatis, rosas solummodo Latinis hominibus hac traductione obtulimus*. That Learned *Grecian* left out every thing, that seemed to him to favour *Arianism*, and some other Errors.

Vigerius made his Translation from two *Greek* Copies in the King of *France*'s Library; and before him *Robert Stephens* published a fine *Greek* Edition of that Work from one of those Manuscripts. There is in the same Library another *Greek* Copy of the *Præparatio Evangelica*: It is pretty exact, and differs in many Places from those made use of by *Vigerius*; but it contains only Five Books. A new Edition of that Work should be attended with larger Notes than those of *Vigerius*.

V. Our Author in his Account of *Eusebius*'s *Demonstratio Evangelica*, observes, that if we do carefully examine several Prophecies, which he understands

Digitized by Google

ſtands of Chriſt, his Arguments will not always appear very convincing, becauſe thoſe Prophecies ſeem to have another Senſe. However, he follows a Method, which was current before him in the Church, as one may ſee from *Juſtin* Martyr, and ſome other Ancient Fathers, who made uſe of ſuch Arguments againſt the *Jews*; but thoſe Arguments, ſays the Author, ought not to be uſed now in a Diſpute with a *Jew*.

The only *Latin* Tranſlation of the *Demonſtratio Evangelica* that we have, was made by *Donatus Veronenſis*: It is far from being exact.

VI. Mr. *Simon* wiſhes that all the *Greek* Works of *Euthymius Zigabenus*, to be found in the King of *France*'s Library, were made publick. Thoſe Works are a *Commentary upon the Goſpels*; a *Commentary upon the Pſalms*; and his *Panoplia*. We have only a *Latin* Tranſlation of thoſe three Performances.

VII. The next Book mentioned by Mr. *Simon*, is the *Lexicon Ciceronianum*, compoſed and printed by *Henry Stephens* at *Paris* 1557. in 8*vo*. That Dictionary containing the *Greek* Words tranſlated into *Latin* by *Cicero*, may be of great Uſe to thoſe who tranſlate *Greek* Books into *Latin*. They cannot pitch upon a better Model; for that Collection contains only the Words which *Cicero* tranſlated, as an Interpreter, and not as an Orator, or a Paraphraſt. The Author makes ſome other Obſervations upon that Head.

VIII. Here Mr. *Simon* does very much commend *Lacerda*'s Commentary upon *Virgil*, and wiſhes it was more common, and printed in a ſmaller Size, for the Uſe of all thoſe who read that Poet.

IX. He gives an Account of the *Sibylline Oracles*, reprinted by *Obſopeus*, and approves the Remarks of that Author to ſhew that they are a Spurious Work.

X. In

Digitized by Google

X. In the next place, he mentions *Blondel's Treatise concerning the Sibyls*, printed at *Paris* in 1649. and commends it very much. That Learned Man has fully proved, that the Oracles ascribed to the Sibyls are a mere Forgery. I remember, that among several remarkable Passages contained in *Blondel's* Book, there is a long Catalogue of Spurious Pieces forged in the Second Century: Whereupon *Blondel* exclaims against the Credulity of the Ancient Fathers. I wonder Mr. *Simon* takes no Notice of that Passage.

XI. *Themistius's Orations* make the Subject of this Chapter. *Petavius* published Sixteen Orations of that Author in *Greek* and *Latin* at *La Fleche* 1613. in *8vo.* The Notes of that Learned Jesuit in that Edition are not so large as those, which he added to his Second Edition printed in 1618. Mr. *Simon* mentions also the Edition of Father *Hardouin*. He highly commends the Orations of *Themistius* for their Eloquence, and for the Wit and Judgment of the Author.

XII. Mr. *Simon* reckons among the valuable Ecclesiastical Books the *Antiquities of the Diocese of* Troye, published by *Camuzat*, Canon of that City. *Promptuarium sacrarum Antiquitatum Tricassinæ Diœceseos. Auctore, seu Collectore, Nicolao Camuzat Tricassino. Augustæ Trecarum*, 1610, *in* 8vo.

XIII. He gives a short Account of the following Book: *De Bibliis Græcis Interpretum LXXII. Sixto V. Pontifice maximo editis, Commentarius brevis ac dilucidus, a Patre Galesinio, Protonotario Apostolico. Romæ* 1587. The Design of that Author is to give an Account of the *Greek Edition* of the *Septuagint*, printed from the Ancient Manuscript of the *Vatican* Library.

XIV. *Paschasii Grossippi Pædagogus Pædagogorum*, &c. printed in *Germany* 1612. This Book was published

Digitized by Google

liſhed by the Famous *Gaſpar Scioppius*, whoſe Writings, ſays Mr. *Simon*, ought to be read by all thoſe who apply themſelves to the *Belles Lettres*. That *Arch-Pedant*, as our Author calls him, ridicules the Profeſſors of Grammar, and quotes a Paſſage out of *Petronius*, who ſays that young People grew very fooliſh in Schools *adoleſcentes in ſcholis ſtultiſſimos fieri*, becauſe they learned nothing but Fooleries. He alſo quotes *Epictetus*, who defines a Man that frequents the Schools, *an Animal laughed at by every body*, *Animal quod ab omnibus deridetur*. *Scioppius* maintains, that of all Profeſſions the Grammarians are the moſt fooliſh. If we believe Mr. *Simon*, " Generally " ſpeaking, what is learned in Schools, is of no great " Uſe. Young People rather ſpoil themſelves there, " than improve their Minds: *Adoleſcentes in ſcholis* " *ſtultiſſimi fiunt*". And then he adds, " What is a " young Man fit for, when he leaves the College, " after he has been there Seven or Eight Years? The " ſame may be ſaid of the Scholars of the *Sorbonne*.

XV. *Martin Dorpius*, Profeſſor of Divinity in the Univerſity of *Louvain*, was at firſt one of the greateſt Enemies of *Eraſmus*. He could not abide *Eraſmus*'s Tranſlation of the New Teſtament from the *Greek*, becauſe he was one of thoſe Divines, who, for want of underſtanding the *Greek* Language, rejected all the New Tranſlations that did not agree with the Vulgar. But at laſt, *Dorpius* retracted his Opinion, and became a great Friend of *Eraſmus*. Nay, he went ſo far as to uſe his utmoſt Endeavours in order to free the other Divines of *Louvain* from the ſame Prejudices; and to that end, in the Year 1517, he pronounced a fine Speech in their Preſence, wherein he gives a lively Deſcription of the Theology, which was then taught in the Schools. That Speech makes the Subject of this Chapter. I ſhall inſert the following Paſſage out of it in the Author's own Words, becauſe he expreſſes himſelf with Energy. *Nihil nobis actum eſſe videtur*, ſays he, *niſi omnes omnium chartas evolvamus, hoc eſt, niſi ſolido decennio infeliciſſime, ac ſine ullo fructu rugemur. Cur omnem ætatem quæſti-*

unculis

Digitized by Google

uncutis de lana caprina, & ipsam Asini umbram superantibus perdimus? Cur sophisticarum captionum nullus est, neque modus, neque finis, sed perpetua quædam argutandi, plicandi replicandi libido & titillantis quidem, sed nimio constaturæ vanitatis inanis oblectatio? That is, "We fancy we do nothing, unless we run "over all the Books of the Schoolmen; which is much "the same, as if I should say, unless we trifle away "Ten Years Time, without reaping any Benefit from "our Studies. Why do we spend our Lives in insigni- "ficant and ridiculous Questions? How comes it that "there is no end of arguing sophistically? How come "we to have an itching Desire of arguing, answering, "and replying at any rate? Such Subtilties afford "us a vain tickling Pleasure; but we shall pay dear "for it".

XVI. This Chapter concerns the Works of *Sextus Empiricus*. There is nothing in it that deserves to be imparted to the Readers: It contains only a general Notion of the Matters treated of by *Sextus Empiricus*.

XVII, XVIII. I need not give an Account of the Two following Chapters relating to Archbishop *Usher*'s *Annals of the Old and New Testament*, and his *Historia dogmatica controversia inter Orthodoxos & Pontificios de Scripturis*, &c.

XIX. The *Etymologicum Magnum* is the next Book mentioned by Mr. *Simon*, who says nothing about it that deserves to be inserted here.

XX. *Georgii Michaelis Amira Gramatica Chaldaica sive Syriaca. Romæ. 1599.* in *4to.*

That Grammar, says Mr. *Simon*, is generally esteemed by all those, who have some Skill in the *Syriack*. There is a long and learned Dissertation prefixed to it, wherein the Author shews in the first place the great Extent of the *Syriack* Language. It went by different Names, according to the several Places where it was spoken, being called *Chaldaick* from *Chaldæa*; *Babylonian*

Digitized by Google

lonian from *Babylon*; *Aramean* or *Syriack* from *Aram*, which ſignifies *Syria*; and *Aſſyrian* from *Aſſyria*, becauſe it flouriſhed in all thoſe Countries. *Amira* maintains, that the *Chaldaick* and *Syriack* Languages do not *eſſentially* differ one from another, becauſe they have the ſame Characters, the ſame Pronounciation of Letters, the ſame Sound of Vowels, the ſame Conjugations of Verbs, and almoſt the ſame Conſtruction. When I mention the *Chaldaick* Language, ſays *Amira*, I don't pretend to ſpeak of the *Chaldaick Paraphraſe*; for not to ſay that this Paraphraſe is not in uſe among us, the Language of it is not wholly *Chaldaick*, having many Words not to be found among the *Chaldeans*, who acknowledge no other *Chaldaick* or *Syriack* Language, but that which prevails in the *Eaſt*, from whence it had its Original, and where it prevails to this very Day. The Author adds, that there is ſome *accidental* Difference between the *Chaldaick* and *Syriack* Languages: Which he proves by the different Terminations of Words, and by many other Inſtances.

Amira undertakes to ſhew, that the *Hebrew* Tongue is a Dialect of the *Chaldaick* and *Syriack*, and enlarges upon the Excellency and Uſefulneſs of the latter. The *Syriack* having a greater Affinity with the *Hebrew*, than all the other *Oriental* Languages, muſt needs be of great uſe to underſtand many *Hebrew* Words. *Amira* adds, that the Senſe of many *Greek* Words in the New Teſtament may be cleared by the *Syriack* Tranſlation.

XXI. Mr. *Simon* does very much commend the Book entituled *Cozri*, or *Cozari*, written in *Arabick* by *Rabbi Juda Levita*, and tranſlated into *Hebrew* by *R. Juda Aben Tibon*, into *Latin* by *Buxtorf*, and into *Spaniſh* by *Aben Dana*. It is a Dialogue between a pretended King named *Cuzar*, and *Rabbi Iſaac Sanguer*, about the chief Matters of Religion againſt the Heathens, the Philoſophers and the *Caraite Jews*. The *Arabick* Original of that Work is loſt. Mr. *Simon* prefers the *Spaniſh* Tranſlation to that of *Buxtorf*. The Author of the *Cozri* makes it all along his

Digitized by Google

his Business, to shew the Authority and Necessity of Tradition against the *Caraites*. Mr. *Simon* observes by the by, that the Learned Mr. *Selden* is one of the first, who knew the *Caraites*, and gave a right Notion of them, because he had some of their Books printed at *Constantinople*.

XXII. *Elia Levita* Sepher habbahhour, *id est*, Liber electus, translated into *Latin* by *Sebastian Munster*, and printed at *Basil* by *Froben*.

Mr. *Simon* says, that this Work is an Excellent Grammatical Book. *Elias Levita* was a *German*. *Elias Levita*, (says *Genebrard*, Book IV. of his Chronology,) *Grammaticorum Hebraicorum summus & facillimus, sua lingua discenda Christianis Romæ, Venetiis, & alibi in Italia, in quam è Germania venerat, copiam fecit, ob quam rem magnas a reliquis Judæis calumnias & odia sustinuit.* That Rabbi was so much hated by the other *Jews* for teaching the Christians the *Hebrew* Tongue, that he found himself obliged to prove, that a *Jew* might do it with a good Conscience, and without acting against the Principles of his Religion. Mr. *Simon* says of him, *Solus Elias Levita inter Judæos desit nugari.*

There was another *Jew* named *Elias*, who turned Christian, and then Jesuit. *Elias Levita* was his Grandfather by the Mother's Side, and took care of his Education. This younger *Elias*, who went by the Name of *Joannes Baptista Romanus Elianus*, translated the Council of *Trent* into *Arabick*.

XXIII. This Chapter concerns *Henry Stephen's Introduction to the reading of* Seneca. Mr. *Simon* says there are many Precepts in that Philosopher, which are not inferior to those of the New Testament.

XXIV. He gives an Account of *Daniel Heinsius's* Performance upon the *Poetical Art* of *Aristotle*.

XXV. *From*

Digitized by Google

XXV. *Franciſci Patricii Diſcuſſionum Peripateticarum Tomi quatuor, quibus Ariſtotelicæ Philoſophiæ univerſa hiſtoria atque dogmata cum Veterum placitis collata eleganter & erudite declarantur. Baſileæ.* 1581. *in Folio.*

This Work contains the Hiſtory of *Ariſtotle*'s Books and Doctrine, and a *Critique* upon them. *Patricius* ſays, that the Opinion of *Ariſtotle* concerning the Eternity of the World ought not to be admitted, being only grounded upon Sophiſms. Whereupon Mr. *Simon* does not ſcruple to make this heterodox Reflection: "But it might be ſaid, that laying aſide Revelation, which requires from us the Belief of the Creation of the World, the Eternity of the Univerſe is not altogether unwarrantable, if we conſult only Reaſon; and that therefore *Ariſtotle* ſhould not be called a mere Sophiſt, ſince he was deſtitute of the Light of Revelation".

XXVI. *Jacobi Mazzonii Cæſenatis de triplici hominum vita, activa nempe, contemplativa, & religioſa, Libri tres, quæſtionibus quinque millibus tentum & nonaginta ſeptem diſtincti, in quibus omnes Platonis & Ariſtotelis, multæ vero aliorum Græcorum, Arabum & Latinorum de univerſo Scientiarum orbe diſcordiæ componuntur. Cæſenæ,* 1577. *in* 4*to.*

Quid tanto feret hic promiſſor hiatu? Mr. *Simon* gives a large Account of this Book; but I find nothing in it, that can be acceptable to the Readers.

XXVII. *Didaci a Stunica Salmaticenſis Eremitæ Auguſtiani in Job Commentaria, quibus triplex ejus Editio, Vulgata Latina, Hebræa, & Græca LXX. Interpretum, nec non & Chaldæa explicantur, & inter ſe, cum differrè hæ Editiones videntur, conciliantur, & præcepta vitæ literaliter deducuntur. Ad Philippum II. Catholicum Hiſpaniarum Regem. Cum privilegio. Excudebat Toleti Joannes Rodericus ſuis expenſis anno* 1584. Mr. *Simon* took no Notice of this Commentary upon *Job*, in his *Critical Hiſtory of the Old Teſtament.* He does very much commend it. *Didacus a Stunica* was a Learned Man, and explained the Book of *Job* literally

Digitized by Google

ly and critically. He complains, that *Spain* was in his Time full of ignorant Divines, who could not bear a literal Explication of the Scripture: They called those Interpretations, that were not *anagogical*, *Judaism*. The most Learned Men being ill used, and cried down as *Jews*, when they studied the literal Sense of the Sacred Writings, were forced to lay aside that Study.

I have mentioned an Observation of that Commentator upon these Words of *Job* IX. 6. *Qui commovet terram de loco suo*, &c. in the Second Volume of these *Memoirs* page 124. That Observation has been repeated here.

Stunica believes that the Dialogue between God and Satan in the First Chapter of *Job*, is a Figurative and Parabolical Discourse, and explains it according to that Notion.

XXVIII. Mr. *Simon* takes Notice of some Mistakes in the *present State of the* Ottoman *Empire*, published by Sir *Paul Recault*, and translated into *French* by Mr. *Briot*.

XXIX. He mentions the Works of *Simeon*, Archbishop of *Thessalonica*, printed at *Giasi* in *Moldavia*, 1683. in *Folio*. There is a Copy of those Works in the King of *France*'s Library. The Design of Mr. *Simon* in this Chapter, is to shew that this Archbishop of *Thessalonica* was not a Latinized *Greek*, and that his Doctrine in the main is the same with that of the Church of *Rome*.

XXX. The next Work is *Nili Archiepiscopi Thessalonicensis de Primatu Papæ Romani Libri duo*, printed at *Leyden* from the *Vatican* Library in 1595. in 8vo. and translated into *Latin* by *Bonaventura Vulcanius*.

XXXI. *Acta & Scripta Theologorum Wittembergensium, Græce & Latine. Wittembergæ.* 1584. *in Folio.*

Digitized by Google

This Work contains ſome Writings between the Divines of *Wittemburg*, and *Jeremy* Patriarch of *Conſtantinople*. Mr. *Simon* takes Notice of it for no other Reaſon, but to ſhew that the *Greeks* believe Tranſubſtantiation, *&c.*

XXXII. It is well known, that the *Greek* Concordance of *Kircherus* is an excellent Book, and of great uſe to underſtand the Holy Scripture. Mr. *Simon* obſerves, that when it came out, it was not very much reliſhed: So true it is, ſays he, that Books are only eſteemed, according to the Capacity of thoſe that read them. *Pro captu Lectoris habent ſua fata libelli.*

XXXIII. Our Author expreſſes a very great Eſteem for the *Hebrew* Concordance of *Mario de Calaſio. Concordantiæ Bibliorum Hebraicorum, Autore Mario de Calaſio Ordin. Minor. Obſerv. ac Linguæ Sanctæ Profeſſore. Romæ*, 1621. Two Volumes in *Folio*.

XXXIV. *Ainſworth*'s Commentary upon the *Pentateuch* makes the Subject of this Chapter. That Commentary is eſteemed, and Mr. *Simon* recommends it to thoſe who ſtudy the Holy Scripture.

XXXV. *Tabulæ Analyticæ, quibus exemplar illud ſanorum ſermonum de fide, charitate, & patientia, quod olim Prophetæ, Evangeliſtæ, Apoſtoli litteris memoriæque mandarunt, fideliter declaratur. Autore Stephano Szegedino Pannonio. Londini*, 1593, *in* 4*to.*

Mr. *Simon* does very much commend the Plan and Method of *Szegedinus* in his *Analytical Tables* upon the Scripture. That Author begins with the *Pſalms*, and then proceeds to *Iſaiah*, *Daniel*, *Ezekiel*, *Jeremiah*, the *Lamentations*, the Goſpels of St. *Matthew* and St. *John*, the *Acts of the Apoſtles*, St. *Paul*'s Epiſtles, the Canonical Epiſtles, and the Apocalypſe. He does not enlarge upon the New Teſtament, as upon the Old. I cannot tell whether this Work is ſo valuable

Digitized by Google

valuable, as Mr. *Simon* says. Such Books are generally tedious and of little Use, unless they be composed with the greatest Accuracy, and brought into a short Compass.

XXXVI. The *Hebrew and Italian Dictionary* of *Leo de Modena*, printed the Second Time at *Padua* 1640. in 4*to*, is very scarce, and very much esteemed by Mr. *Simon*. That Rabbi published this Dictonary for the Use of those of his Nation, because the *Jews* of *Italy* have no Translation of the Bible in *Italian*; whereas the *Jews* of all other Nations have it translated into their own Language. Mr. *Simon* advises those who will learn the *Hebrew* Tongue, not to make use of the *Jews*, unless those *Jews* have learned the Grammar.

XXXVII. *Suicerus*'s *Thesaurus Ecclesiasticus* is a very useful Work, and very much commended by Mr. *Simon*.

XXXVIII. The First Epistle of St. *Clement* to the *Corinthians* is one of the most venerable Monuments of Ecclesiastical Antiquity. Mr. *Simon* observes, that when it came out, *Grotius* writ a Letter to the Learned *Jerome Bignon*, wherein among other Reasons to assert the Genuineness of St. *Clement*'s Epistle, he says that *Clement* does always speak of Christ, as St *Paul* does, and not as the latter *Platonists* did. Our Author mentions the several Editions of that Epistle, and the *English* Version published in the Year 1647. but he takes no notice of the excellent Translation of the Right Reverend Dr. *Wake*, Lord Bishop of *Lincoln*. (*now Lord Archbishop of* Canterbury.)

XXXIX. Mr. *Simon* gives an Account of the *Oriental History of the great Progress of the Catholick Church in the Conversion of the Ancient Christians of St.* Thomas, *and many other Schismaticks and Hereticks.* The first Edition of that Book, which is the most scarce, was written in *Portuguese* by Father *Antonio Govea*, and translated into *Spanish* by Father *Francis Munesar*;

Digitized by Google

and the third Edition, which is in the *French* Language, was made by Father *John Baptiſt de Gien*, and printed at *Bruſſels* in 1609.

XL. *Jus Belgarum circa Bullarum Pontificiarum receptionem. Leodii. in* 24o. 1645. *Editio altera auctior & correctior.*

The Deſign of this Book is to ſhew, that no Reſcript, Brief, Decree, or Bull of a Pope, ought to be admitted in the *Low Countries*, and put in Execution, unleſs they have been acknowledged, approved, and publiſhed by the King's Officers.

XLI. *Thomæ a Jeſu de procuranda ſolute omnium Gentium, Schiſmaticorum, Hæreticorum, Judæorum, Saracenorum, cæterorumque Infidelium, Libri duodecim. Antuerpiæ.* 1613. *in* 4to.

This Book is grown ſcarce; and though it be none of the beſt in its Kind, yet it deſerves to have a place in good Libraries. *Thomas a Jeſu* does generally advance nothing concerning the Belief of a Nation, but what is grounded upon Authentick Acts; whereas moſt of the other Writers, who have handled the ſame Subject, argue frequently from their Scholaſtick Notions of Divinity, and condemn every thing that does not agree with thoſe Notions. This Work may be of good Uſe to underſtand the Doctrine of the *Eaſtern* Chriſtians.

XLII. *Artis Cabbaliſtica Scriptores. Baſileæ, ex Bibliotheca Joannis Piſtorii.* 1587. Two Tomes in *Folio.*

The Famous *Picus Mirandula* is the firſt, who took notice of the *Cabbala* of the *Jews*. Before his Time, that Word was unknown to the Chriſtians. *Reuchlin*, who was his Contemporary, ſided with him in order to vindicate the *Cabbala*. *Mirandula* knew not that the *Jewiſh Cabbala* was derived from the *Pythagorean* and *Platonick* Philoſophy, which ſome *Jews* mixed with *Judaiſm*; as the Ancient *Gnoſticks* jumbled together Chriſtianity and the Philoſophy of *Plato* and *Pythagoras*. Thoſe who deſire to have a Notion

Digitized by Google

Notion of the *Cabbaliſtical* Art, cannot pitch upon a better Book than the Collection juſt now mentioned. The firſt Work contained in it is entituled, *Pauli Riccii ex Judaica familia Libri quatour, de cœleſti Agricultura. Riccius* was a *Jew* converted to Chriſtianity. He gives this Notion of the *Cabbala*, *viz.* that it is a Faculty which intimates, in an Allegorical Senſe, the Secrets of Divine and Human Things through the Types of the Law of *Moſes*. *Cabbala ea facultas dicitur, quæ divinarum humanarumque rerum arcana, per Moſaicæ legis Typum, allegorico ſenſu inſinuat.* "This Sort of *Cabbala*, ſays *Mr.* Simon, "ought not to be wholly rejected. It is by this "Method that *Cunæus*, a Learned Proteſtant, in his "Book concerning the Republick of the *Jews*, ex- "plains the Senſe which Chriſt and his Apoſtles put "upon ſeveral Paſſages of the Ancient Teſtament, as "if it had been grounded upon the *Cabbala*, or Tra- "dition received among the *Jews*, and authoriſed by "their Doctors".

The next Books contained in the Collection of *Piſtorius* are, Three Dialogues of *Leo*, a *Jew*, *de Amore*; *Reuclin's* Treatiſe *De Arte Cabbaliſtica*, *&c.*

XLIII. Mr. *Simon* commends *Turnebus's Adverſaria*. That Author was none of thoſe proud and pedantick Philologers, who brought a Diſgrace upon Learning, and made themſelves ridiculous to the polite World: *Turnebus* was rather too modeſt. *Hoc ſemper religioſe cauteque ſervavi*, ſays he, *ne mihi per cujuſquam injuriam viderer unquam famam quærere voluiſſe: eam enim verecundiam pudoremque adhibui, ut homines doctos ſæpenumero laudaverim & honorifice appellaverim, nunquam reprehenderim aut vituperaverim.*

XLIV. What Mr. *Simon* ſays of *Gruterus's Theſaurus Criticus* is very inconſiderable.

XLV. There is a Commentary of *Fabrini* in the *Italian* Language upon *Horace*, *Cicero's* Epiſtles *ad Familiares*, *Terence*, and *Virgil*. Mr. *Simon* ſays the *Italians* put that Work into the Hands of the Tutors,

Digitized by Google

who instruct their Children. "It were to be wish'd, "*says he*, that the same was practiced in *France*, be- "cause young Men do generally lose their Time in "the Colleges, and come out of them without being "the better for it, when they have been Five or Six "Years to learn the *Latin* Tongue". Mr. *Simon* exposes himself by ridiculing Colleges and Schools. There is, generally speaking, no other way of being initiated into Learning.

He observes, that *Fabrini* is not the only Author of the Commentary upon *Virgil*; and that the best Observations of *Servius* have been inserted in that Commentary.

XLVI. The following Article concerns *Erasmus*'s *Adagia*. *Muretus*, in his *variæ Lectiones*, finds Fault with that Author for inserting many things in that Work, which are not Proverbs, and complains that *Erasmus* writ with too much Precipitation. *Ludovicus Vives* says, that *Erasmus*'s *Adagia* are a good Introduction to the reading of the best Ancient Authors. *Daniel Heinsius* commends that Work as being full of Learning, though he finds a great many Faults in it.

XLVII.——LI. In the Five last Chapters, Mr. *Simon* commends, 1. *Brissonius*'s Book *de Formulis & Solemnibus Populi Romani verbis*. 2. *Budæus*'s *Commentarii de Lingua Græca*. 3. *Schefferus*'s Treatise *de Militia navali*, printed at *Upsal* in 4*to*, 1654. 4. *Salmasius*'s Tract *de Annis Climactericis & antiqua Astrologia*. 5. The Edition of *Plato*'s Works printed by *Henry Stephens* in 1578.

THE Second Volume of this *Bibliotheque* is divided into Eighteen Chapters.

I. Ἀρχιερατικὸν, *seu Liber Pontificalis Ecclesiæ Græcæ ex MSS. Euchologiis, aliisque probatissimis monumentis collectus, Latina Interpretatione, notis & observationibus Antiquitatis Ecclesiasticæ plenissimis illustratus, meditatione & labore Isaaci Haberti. Parisiis.* 1643. *in Folio.*

The

Digitized by Google

This Book contains an Account of the Customs and Usages of the *Greek* Church, and a great many Observations relating to Ecclesiastical Antiquity.

II. *Gretser* published at *Ingolstad* in 1606, in 4*to*. a *Greek* and *Latin* Edition of a Book entituled, *Anastasii Sinaitæ Patriarchæ Antiocheni Ὁδηγὸς, seu, Dux viæ adversus Acephalos*. There are some Manuscript Copies of that Work in the King of *France*'s Library, and in that of Mr. *Colbert*. *Anastasius Sinaita* lived in the Seventh Century. He is not the Author of this Book, which is a Collection of various Writings out of several Ecclesiastical Writers. That Collection was made in order to confute the *Acephali*; and the Author added to it many Extracts out of the Works of *Anastasius*, who is styled by the *Greeks* a Monk of Mount *Sina*, and not Patriarch of *Antioch*. The Manuscript Copies of that Work do very much differ; and the Edition published by *Gretser* is extremely confused. The whole is nothing but a Heap of Logical and Metaphysical Subtilties.

III. The Works of *John Goropius Becanus*, printed at *Antwerp* in 1580. make the Subject of the next Chapter. They are entituled, *Hermathina*, *Hieroglyphica*, *Vertumnus*, *Gallica*, *Francica*, *Hispanica*. The chief Design of *Goropius* is to maintain this extravagant Paradox, *viz*. that the Language spoken in *Brabant* is the most Ancient Language of the World. Mr. *Simon* criticizes all along several Fooleries of that Author, the reading of whose Works requires an extraordinary Patience. *Goropius Becanus*, (says *Scaliger* in the *Scaligerana*,) *a este fort estimé; mais on n'en fait plus d'estat maintenant: il ne vaut rien.*

The following Remark of *Goropius* is the only one in this Chapter, that deserves to be inserted here. I saw in *Italy*, says he, a *Greek* Psalter, with several Marginal Notes in Red Letters, importing what use might be made of it. There was a *Psalm* designed to prevent an unshod Horse from hurting his Feet. Another *Psalm* served to make a Man impotent, when he lies with his Wife. Others were designed

Digitized by Google

for such other Purposes. Whereupon *Goropius* inveighs against Magick.

IV. Our Author gives an Extract of the Second Volume of *Kircher's Oedipus Ægyptiacus*. That Learned Work is full of Paradoxes and Chimerical Observations. This is another Book, the reading of which requires a great Stock of Patience.

V. *Porta Mosis Arabice & Latine, cum notis miscellaneis ad varia S. Scriptura loca*, published at *Oxford* by Dr. *Pococke* in the Year 1655. in 4to

Mr. *Simon* gives an Account of the *Miscellaneous Notes*, which make the Second Part of this Book, and bestows great Encomiums upon the Learned Dr. *Pococke*.

VI. This Chapter is one of the best Articles of Mr. *Simon's Bibliotheque*. It contains an Account of Dr. *Wharton's Anglia Sacra*, printed in 1691. Mr *Simn* has been very careful to observe out of his Author, that the *English* Monks forged a great many Charters, and to take Notice of those Passages, wherein they are represented as living a very scandalous Life. He concludes this Article with the following Words. "If Dr. *Wharton* has inserted in "his History many Pieces, which reflect upon the "Conduct of the Monks, he was not moved to it "by a Spirit of Party: On the contrary, he was so "little prepossessed against the Monks, that he made "their Apology against the Famous Dr. *Burnet*. "But he could hardly do otherwise, because the "Monks, especially the *Benedictins*, had a great Power "in *England*, being possessed of many Cathedral "Churches; and therefore he must needs find them "frequently in his way. After all, notwithstanding "what may be objected against their Conduct, which "has not been always praise worthy, it must be "confessed, that they have been very serviceable to "Religion, and the Common-wealth of Learning". Mr. *Simon*, instead of saying *Dr.* Stillingfleet *Bishop of* Worcester, says, Edward *Bishop of* Wigorne.

VII. *De*

Digitized by Google

VII. *De Accademia Parisiensi, qualis primo fuit in Insula, & Episcoporum Scholis, Liber. Auctore Claudio Hemeræo, e Societate Sorbonæ. Doctore Theologo. Parisiis 1637. in 8vo.*

Schools were formerly kept in the Houses of Bishops: Such was the Ancient School at *Paris*. In the School of the Canons kept in the Cloister, nothing was taught at first but the Holy Scripture. Afterwards the *Paris*-Doctors read two Sorts of Lectures; one of which was upon the Bible, and the other upon the Fathers, of which they gave some Extracts. The most Ancient Professors of the School of *Paris* applied themselves wholly to the former Lectures; for, all the Scholastick Subtilties, that prevailed since, were then unknown. But when *Porretanus*, *Hugo de Sancto Victore*, *Peter Abelard*, and *Peter Lombard*, had introduced into the School of *Paris* that wrangling way of disputing, they set up another Sort of Lectures, and those who read them, were called *Sententiarii*. Such was the Origin of those two Sorts of Professors, who remain to this Day in the *Paris* School; some of which were styled *Biblici*, and others *Sententiarii*. The former made *Postils* and *Glosses* upon the Sacred Text: The latter, who exercised themselves in subtil Disputes, composed those Books called *Summæ Theologicæ*, written with Art and Method, and divided into Articles and Sections.

If we believe *Hemeræus*, *Hugo de Sancto Victore* is the first, who made a Collection of the Sentences of the Fathers, which he published about the Year 1120. But 'tis agreed on all hands, that *Peter Lombard* exceeded all the other Doctors in that Sort of Collections. Hence it is that he was called the *Master of the Sentences*. In short, he acquired so great a Reputation among the *Paris* Doctors, that his *Summa* was the only Book, which they consulted about the Fathers. That Book was their Guide and Oracle. They made Commentaries upon it, without minding the Original Writings of the Fathers. Such was the Origin and Growth of the Famous School of *Paris*, whose Lectures dwindled at last into mere Subtilties. The Study of the Sacred Books was

almost

Digitized by Google

almoſt laid aſide. When they quoted the Holy Scripture, they cited only the *Gloſs*, which appeared to them no leſs Authentick than the Text of the Bible: DICIT GLOSSA. M. *Simon* obſerves, that the Doctors of the Church having thus neglected the Study of the Scripture, found it very difficult to oppoſe the *Lutherans*.

VIII. He ſays ſomething of *Claudius Bouteroue*'s *Recherches curieuſes des Monnoyes de France*, printed at *Paris* in *Folio*.

IX. *Ludovicus Vives* has inſerted many uſeful Obſervations in his Books, *De cauſis corruptarum Artium:* And, *De tradendis Diſciplinis, ſive, de Inſtitutione Chriſtiana*. Mr. *Simon* gives an Account of thoſe two Books. I ſhall only inſert one Paſſage out of the latter, *Turba Studioſorum* (ſays *Vives*) *vocat ſæculum felix, in quo multa ſit eruditio: Non eſt vero id felix ſæculum, ſed illud quum homines docti re ipſa præſtant quod legerunt, quod profitentur, quod aliis ſcribunt*. That is, "Men of Letters think that a happy "Age, wherein Learning flouriſhes; but an Age "ſhould rather be called happy, when Learned Men "put in Practice what they read, and what they "profeſs to teach".

X. In this Chapter, the Author commends *Morinus*'s *Commentarius Hiſtoricus de Diſciplina in adminiſtratione Sacramenti Pœnitentiæ, tredecim primis Sæculis in Eccleſia Occidentali & huc uſque in Orientali obſervata*, &c. *Paris. 1651. in Folio*. When that Book came out, it was hardly read. Mr. *Simon* ſays the Bookſeller told him, that he was Ten Years without ſelling almoſt any Copy. The Clergy had much ado to reliſh a Book, which did not agree with the Maxims received in the Schools. Chancellor *Seguier* refuſed a Licenſe to reprint that Work. Mr. *Simon* obſerves, that the Canons Regular of St. *Victor*'s *Abbey* having deſired the ſame Chancellor to grant them a Licenſe for printing ſome Ancient Manuſcript Penitentials of their Library, and ſome old Schoolmen, as *Morinus* had done, he openly refuſed it, being told that in Point of

Digitized by Google

of Eccleſiaſtical Diſcipline, that which is in Uſe ought to be obſerved, becauſe Innovations in ſuch things are always dangerous, and occaſion Broils and Diſturbances in the Church and State. Our Author commends *Morinus* for writing like an Hiſtorian, rather than like a dogmatical Divine.

XI. Mr. *Simon* publiſhed in 1671. ſeveral Tracts of *Gabriel*, Archbiſhop of *Philadelphia*, in *Greek* and *Latin*, with large Annotations, in order to ſhew the Agreement of the *Greek* and *Latin* Churches about the Euchariſt. That Book makes the Subject of this Article; and Mr. *Simon* commends his own Performance to the higheſt Degree.

XII. *Alcorani Textus univerſus, ex correctis Arabum exemplaribus ſumma fide atque pulcherrimis characteribus deſcriptus, eademque fide ac diligentia pari ex Arabico idiomate in Latinum tranſlatus, appoſitis unicuique capiti notis atque refutatione. Auctore Ludovico Maraccio, e Congregatione Clericorum Regularium Matris Dei. Patavii. 1698. in Folio.*

Mr. *Hinckelman*, a *Lutheran* Divine of *Hamburg*, is the firſt, who has publiſhed an Edition of the *Alcoran* in *Arabick*; for 'tis not true, as ſome affirm, that ſuch an Edition was printed by the Famous *William Poſtel*. Mr. *Hinckelman*'s *Alcoran* came out at *Hamburg* in 1694. in 4*to*. without a *Latin* Tranſlation. The Second Edition of that Book is that of *Maraccius*, attended with a *Latin* Verſion and Notes. This Tranſlation is very literal: *Maraccius* has faithfully repreſented the Senſe of the Original; and to that end, he has ſometimes added or left out one or two Words.

I had that Book in my Hands ſome Years ago for a conſiderable time; and the Tranſlation being very literal, I found it almoſt unintelligible. Whereupon I had recourſe to the Notes of *Maraccius*; but I was diſappointed: For his chief Deſign in his Commentary is to confute the *Alcoran*, inſtead of clearing the Text. It ſeems to me, that a *Weſtern* Chriſtian will never be able to underſtand a faithful Tranſlation of the

Digitized by Google

the *Alcoran*, unleſs it be attended with a good Paraphraſe, or large Critical Notes, like thoſe of our Criticks upon the New Teſtament.

But to proceed: *Maraccius* has inſerted in his *Prodromus* an hiſtorical Account of the *Alcoran*, the Life of *Mahomet*, and a Confutation of *Mahometiſm*. The *Jews* have an Oral Law containing the Traditions, which have not been given by their Law-giver; in the ſame manner, the *Mahometans* have the Traditions of their Prophet, which they call *Sunna*. They have various Readings in their *Alcoran*; and thoſe various Readings have been collected by themſelves into one Volume.

The *Alcoran* has been tranſlated into the *Perſian* Language; but that Verſion is rather a Paraphraſe than a Tranſlation. *Peter*, Abbot of *Cluny*, took care to have the *Alcoran* tranſlated into *Latin*. That *Latin* Tranſlation, printed at *Baſil*, was prohibited in the *Roman Index*. We have *Engliſh*, *French*, *Spaniſh*, and *Italian* Verſions of that Book. For my own part, ſays *Maraccius*, I made my Tranſlation with the help of the beſt Interpreters of the *Alcoran*, without which it had been in vain for me to go about ſuch a Work; for the *Alcoran* is ſo obſcure, conciſe, intricate, and incoherent, that without ſuch a Help, *Oedipus* himſelf would not be able to underſtand it: Nay, the *Arabian* Interpreters themſelves do generally but gueſs. This Obſervation confirms what I have ſaid above. *Maraccius* beſtowed above Forty Years upon his Tranſlation. He ſays, that many have writ againſt the *Alcoran*, and that moſt of them have advanced Falſities, or paſſed over in Silence things that were true; by which means the *Mahometans* have been confirmed in their Errors. *Plures, fateor, contra Alcoranum ſcripſere, ſed plerique, vel falſa crimina objicientes, vel vera prætermittentes, Mahumetanos in errore ſuo non parum confirmavere.* The remaining Part of this Extract contains nothing, but what is trivial and known to every Body. I believe, as Mr. *Simon* does, that *Maraccius* was better skilled in *Arabick* Learning, than in Philoſophy and Divinity.

XIII. Mr.

Digitized by Google

XIII. Mr. *Schupart*, a Proteſtant of the Confeſſion of *Augsburg*, publiſhed at *Jena* in 1701, ſeveral *Latin* Diſſertations concerning the Sect of the *Caraites*. Our Author gives an Account of thoſe Diſſertations, which are worth reading. There are many *Caraites* at *Conſtantinople*, *Grand Cairo*, *Damaſcus*, and in many other Places of the *Levant*; but they are not ſo numerous as the Rabbaniſt *Jews*. There are alſo many in *Ruſſia* and *Lithuania*; and they have their particular Synagogues in thoſe Places. Mr. *Simon* ſays, 'tis a Misfortune that there have been no *Caraites* in *Italy* and *Germany*. There is but one *Caraite* Book in the King of *France*'s Library: 'Tis the Commentary of Rabbi *Aaron*, Son of *Joſeph*, otherwiſe called *Aaron the Firſt* by the *Jews*: He writ it in 1299.

XIV. The next Book is Biſhop *Bull*'s *Defenſio Fidei Nicenæ*. Mr. *Simon* ſeems to believe, that the *Ante-Nicene* Fathers are favourable to *Arianiſm*; and that Biſhop *Bull* has not fully proved the contrary. Afterwards he makes the following Obſervation. "The "Biſhop goes farther ſtill: Not contented to alledge "the conſtant and unanimous Tradition of the Fa"thers of the three firſt Centuries, concerning the Ap"paritions mentioned in the Old Teſtament; he adds "(the better to confirm his Opinion about thoſe "Apparitions,) that this Tradition is a truly Apoſto"lical Doctrine; and that the Apoſtles derived it "from the Ancient *Cabbala* of the *Jews*; *Sed ex* "*antiqua Judæorum Cabbala, ſive traditione, hauſiſſe.* "Whereupon he quotes the Authority of ſome Cab"baliſtical *Jews*, after the Learned *Maſius* in his "Commentary upon *Joſhua*; whereby he gives the "new *Anti-trinitarians* Occaſion to object againſt "him, that the *Jews*, even by the Teſtimony of the "moſt Ancient Fathers, never knew the Myſtery of "the Trinity, but only a *Cabbaliſtical* and *Platonick* "Trinity, which was afterwards embraced by the "*Arians*. This Argument, taken from the *Jewiſh* "*Cabbala*, to prove the Myſtery of the Trinity,

"ſhould

Digitized by Google

" ſhould be found no where, but in the Writings of " the Famous *William Poſtel*". The Readers know that *William Poſtel* was a Famous Viſionary.

Mr. *Simon* concludes with theſe Words: " It is not " my Deſign to run over the whole Book of Biſhop " *Bull*, which, notwithſtanding what I have juſt " now obſerved, is a good Book, and may be of " ſome uſe to Divines. Perhaps it had been better " for the Author to prove the Myſtery of the Trini- " ty againſt the *Socinians* by clear and formal Paſſa- " ges of the New Teſtament, than to oppoſe againſt " them a Tradition, which does not appear alto- " gether conſtant ——— If the Learned Biſhop " *Bull*, had been well ſkilled in the *Critique* of the " *Greek* Copies of the New Teſtament, and of the " Ancient *Latin* Copies, he would not have affirmed " ſo poſitively, that *Tertullian* and *Cyprian* have quo- " ted the Seventh Verſe of the Vth Chapter of the " Firſt Epiſtle of St. *John*; and he would not have " alledged that Paſſage againſt thoſe, who believe " that it is not genuine".

XV. The Author takes notice of *Eraſmus*'s Anſwer to the Cenſures of the *Paris*-Divines. *Eraſmi Declarationes ad Cenſuras Lutetiæ vulgatas ſub nomine Facultatis Theologiæ Pariſienſis. Antuerpiæ.* 1532. *in* 16.

XVI. Mr. *Simon* makes ſome Remarks upon the *Hiſtory* † *of the* Jews, publiſhed by Mr. *Baſnage*. He pretends that the Author of that Work does not appear ſufficiently ſkilled in the Language of the Rabbies. He acknowledges that Mr. *Baſnage* has pitched upon the beſt Modern Writers, and that his Hiſtory may be of ſome uſe, becauſe he treats many curious and important Queſtions relating to the Theology, Manners, and Cuſtoms of the *Jews*. For inſtance, ſays Mr. *Simon*, the Account he gives of the *Samaritans* and

† *It hath been tranſlated into* Engliſh.

Digitized by Google

and *Caraites*, is one of the moſt accurate Parts of his Book. The ſame may be ſaid of his Account of the *Maſſorets*. Mr. *Simon* having further obſerved, that Mr. *Baſnage* has committed ſome Miſtakes about ſome Rabbies, concludes with this Encomium upon the Work of that Learned Divine. "However, his "*Hiſtory of the Jews* contains very valuable things, "that are worth reading; and it may be ſaid, that "it is one of his beſt Performances. He is to be com-"mended for his Extracts out of good Modern "Books, that are not common among us. It ought "to be acknowledged, that he has collected them "with Judgment, and that he is not a mere Com-"piler".

XVII. *De Authoritate S. Scripturæ per R. P. Dominicum Lopez Societatis Jeſu. Hiſpali, apud Lazarum Ferrerium. 1588. in 12o.*

This Book was publiſhed firſt in *Italian*, and then in *Latin*, by *Fauſtus Socinus* under the ſuppoſitious Name of Father *Dominick Lopez*, a Jeſuit. I have read ſomewhere that when it came out, it was very much cried up by the Roman-Catholicks, till they were informed that *Socinus* was the Author of it. *Socinus* undertakes to prove from the unanimous Teſtimony of the Ancient Chriſtians, that the Books of the New Teſtament were written by thoſe to whom they are aſcribed. This Treatiſe has been very much eſteemed by the Proteſtants and *Roman* Catholicks: However, as Mr. *Simon* obſerves, there are ſome Expreſſions in it, not to be found in any Orthodox Writer. For Inſtance, ſpeaking of Jeſus Chriſt, he generally calls him *Jeſum Nazarænum qui dicitur Chriſtus; hominem divinum; hominem juſtum, ſanctum*, as if he was not God. Hence it is that *Conrad Vorſtius* was accuſed of *Socinianiſm*, for publiſhing a new Edition of that Book at *Steinfurt* in 1611. There has been a *French* Edition of it, printed at *Baſil* in 1592, without the Name of any Author to it.

XVIII. *Tracta-*

XVIII. *Tractatus continens Catalogum Librorum Chaldæorum, tam Eccleſiaſticorum, quam profanorum. Auctore Hebed Jeſu Metropolita Sobenſi, Latinitate donatus, & notis illuſtratus, ab Abrahamo Ecchellenſi Syriacæ linguæ in almo Urbis Gymnaſio Publico Lectore. Romæ. 1653. in 8vo.*

Hebed Jeſu was a *Chaldæan*, and of the Sect of the *Neſtorians*. He came to *Rome* under the Pontificate of *Julius* III. where he abjured *Neſtorianiſm*, and turned *Roman* Catholick. He aſſiſted at the Council of *Trent*. He begins his *Chaldaick* or *Syriack* Books with thoſe of the Holy Scripture, without excepting the *Apocrypha*. Whereupon Mr. *Simon* obſerves, that the *Syrians* have two *Syriack* Tranſlations of the Bible; one whereof was made from the Original *Hebrew*, and the other from the *Greek* Verſion of the *Septuagint*. The Apocryphal Books were only in the latter. *Hebed Jeſu* has inſerted in his Catalogue many *Greek* Writers, whoſe Works were tranſlated into *Syriack*: Such are the Epiſtles of St. *Ignatius*, the Works of *Euſebius*, St. *Athanaſius*, and many other Eccleſiaſtical Writers. *Abraham Ecchellenſis* obſerves, in one of his Notes upon this Catalogue, that the Chriſtian Societies in the *Eaſt* reckon Fifty Liturgies, and that there are Thirty One remaining among the *Maronites* in the *Syriack* Language, of which he gives an Enumeration. Mr. *Simon* does very much commend this Book, and himſelf at the ſame time.

ARTICLE XXI.

BERLIN.

MR. *Lenfant* will ſhortly publiſh a Diſſertation upon the Origin of the Cardinals. He alſo deſigns to publiſh a *French* Tranſlation of the New Teſtament

Digitized by Google

Teſtament made by himſelf, and one of his Collegues.

LEIPSICK.

THE following Book has been publiſhed here.

Biblia Sacra quadrilinguia Novi Teſtamenti Graeci, cum Verſionibus Syriaca, Graeca Vulgari Latina & Germanica. Univerſa ad optimas quaſque Editiones recognita; adjectis Variantibus Lectionibus, tum Graecis ex Edit. N. T. Joh. Millii, tum Syriacis ex Polyglottis Anglicanis & Ed. Schaafii, &c. nec non locis Parallelis; & Annotationibus Philologicis & Exegeticis; accurante M. Chriſtiano Reineccio, SS. Theolog. Bacal. Lipſiae, 1713. in Folio.

GENEVA.

TWO Bookſellers are Reprinting here Mr. *Bayle*'s *Hiſtorical and Critical Dictionary*. The Author's Picture will be prefixed to it with theſe Four Verſes made by Mr. *de la Monnoie*, of the *French* Accademy.

Tel fut l'illuſtre Bayle, honneur des Beaux Eſprits,
Dont l'élegante plume en recherches fertile,
Fait douter qui des deux l'emporte en ſes écrits,
De l'agréable, ou de l'utile.

The ſame Bookſellers deſign to put out an Edition in *Folio*, of the other Works of Mr. *Bayle*; and *A Commentary upon the Works of Mr.* Deſpreaux, made by one of his intimate Friends.

PARIS.

THE *French* Academy has reſolved to publiſh a *French* Grammar.

Digitized by Google

We ſhall quickly ſee a Book entituled, *Hiſtory of the* French *Poets perſecuted by Mr.* Deſpreaux.

A private Perſon has undertaken to go on with the Hiſtory of the *French* Academy, by publiſhing the Life of Mr. *Charpentier*.

Mr. *Dacier*, who publiſhed ſeveral Years ago the Firſt Volume of his Tranſlation of *Plutarch*'s *Lives*, will ſhortly put out the other Volumes of his Verſion.

Du Cange's *Gloſſarium mediæ & infimæ Latinitatis* is in the Preſs. This New Edition will exceed all the former, being very much enlarged. Moſt of the Additions were made by the Author himſelf. We have here a Copy of his *Gloſſarium* written with his own Hand, and pretty full of Notes.

Dr. *Kuſter* deſigns to publiſh a New Edition of *Heſychius*, and then he will certainly put out *Robert Stephens*'s Dictionary with many Additions and Corrections (*according to the Scheme inſerted in the Fifth Volume of theſe* Memoirs, *Art.* LVIII.)

LOUVAIN.

FAther *Delbeque* is about a New Edition of the *Summa totius Theologiæ* of *Thomas Aquinas*. It will conſiſt of Three Volumes in *Folio*, and exceed all the former Editions. That *Summa* will be alſo printed in a ſmaller Character in one Volume in *Folio*. Thoſe two Editions will be divided into many ſmall Volumes, ſome of which will be publiſhed in a large, and others in a ſmall Letter.

A R-

Digitized by Google

ARTICLE XXII.

A FURTHER ACCOUNT of Mr. CHAMBERLAYNE's *CATALOGUE of Verſions of the* Lord's Prayer *in different Languages.*

I Have already informed the Readers, that Mr. *Chamberlayne* was going to publiſh a larger and more accurate Catalogue of Verſions of the *Lord's Prayer* in different Tongues, than has yet appeared. I ſhall now communicate to the Publick the Title of that Book, and a *Liſt* of thoſe Verſions, till the whole Work comes to my Hands. The Title runs thus:

Sylloge Orationum Dominicarum, tot quot unquam reperiri potuerunt Linguarum & Characterum. Collecta a Joanne Chamberlaynio. Accedunt ſub calcem operis Reverendiſſimi Præſulis Carliolenſis, ut & Virorum Clariſſimorum, Leibnitzii, Relandi, Wottonii, Wilkinſii, Schroderi, Joneſii, & aliorum Eruditiſſimæ Literæ de variis Linguis. Amſtelodami.

Here follows a Liſt of the Verſions.

Digitized by Google

Orationes Dominicæ ſunt ſequentes.

ASIATICÆ.

1 HEbraïca, Char. Quadrato.
2 Eadem, Char. Rabbinico.
3 Chaldaica.
4 Syriaca, Char. Communi.
5 Alia, Char. Eſtrangelo. *
6 Arabica.
7 Perſica, Char. Communi.
8 Alia, Char. Curſivo. *
9 Turcica.
10 Tartarica.
11 Armeniaca.
12 Georgiana. *
13 Sinica. *
14 Malaica. *
15 Brachmanica.
16 Formoſana.
17 Japanica.
18 Siamica.
19 Malabarica. *
20 Singalæa. *

AFRICANÆ.

21 Æthiopica. *
22 Ambarica. *
23 Coptica Antiqua.
24 Coptica Hodierna.
25 Shilhenſis.
26 Melindana.
27 Angolana.
28 Abeſſinorum prope Gojam.
29 Madagaſcarica.

E u-

Digitized by Google

EUROPÆÆ.

30 Græca. N. T.
31 Eadem è Dialectis conſtructa.
32 Græca Vulgaris.
33 } Græcæ Barbaræ duæ.
34 }
35 Græca Metrica.
36 Latina.
37 Alia.
38 Gallica.
39 Rhætica ſeu Griſonenſis.
40 Alia Vulgaris.
41 Berrienſis.
42 Gaſconenſis.
43 Waldenſis.
44 } Franco Theotiſcæ.
45 }
46 Italica.
47 Foro Juliana.
48 Sardica Vulgaris.
49 } Sardicæ aliæ.
50 }
51 Hiſpanica.
52 }
53 } Biſcajenſes, ſive Cantabricæ.
54 }
55 Catalonica.
56 Luſitanica.
57 Britannica Koſcoffii.
58 Britannicæ Veteres.
59 Cambro Britannica.
60 Wallica.
61 Hibernica.
62 Scoto Hibernica.
63 Scotiæ ſuperioris.
64 Inſulæ *Man* dictæ.
65 } Britannicæ Armoricanæ.
66 }

67 Cor-

Digitized by Google

67 } Cornubienſes.
68 }
69 }
70 } Anglicæ Veteres.
71 }
72 Orcadica.
73 }
74 } Saxonicæ Veteres.
75 }
76 }
77 Germanica ex Tatiano.
78 Germanica ex Boxhornio.
79 } Germanicæ Veteres.
80 }
81 Germanica Moderna.
82 Judaico-Germanica.
83 Gothica.
84 Helvetica.
85 } Danicæ.
86 }
87 Suecica.
88 Vandalica.
89 Norvegica.
90 Iſlandica.
91 } Belgicæ.
92 }
93 Geldrica.
94 } Friſicæ.
95 }
96 } Wallachiæ.
97 }
98 Slavonica.
99 Slavonica, Char. Hieronym. *
100 Slavonica, Char. Cymlico. *
101 Moſcovitica Vetere Char.
102 Moſcovitica, Char. Novo.
103 Polonica.
104 Bohemica.
105 Dalmatica.
106 Croatica.
107 Servica.
108 Carnorum.

109 Lu-

Digitized by Google

109 Lusatica.
110 Finnonica.
111 Hungarica.
112 Lapponica.
113 Livonica.
114 Esthonica.
115 } Prussicæ ex Hartknock,
116 }
117 Prussica ex Sim. Grunovio,
118 Lithuanica.
119 Werulensis ex Lazio.

AMERICANÆ.

120 Mohogensis,
121 Indica alia per D. Schuyler,
122 Indica alia per D. Schuyler,
123 Savahica.
124 Mexicana.
125 Pochonchina,
126 Virginiana.
127 Kariziensis,
128 Guaranensis seu Brasiliana

ALIÆ

129 } Philosophicæ Episc. Wilkinsii.
130 }

N. B. *Adde tres Anglicas, unam Communem, & duas Metricas.*

Observandum quod quæ Asteriscis sunt notatæ eri incisæ sunt.

I have by me a curious Specimen of Mr. *Chamberlayne's* Work, 'Tis the *Lord's Prayer* translated into *Chinese*, and attended with *Chinese* Characters. *Oratio Dominica in Sermonem Sinicum conversa, & cha-*

Digitized by Google

racteribus ejusdem gentis descripta a Cl. Viro, Jacobo Golio. Ex Musæo Cl. Viri Hadriani Relandi.

ARTICLE. XXIII.

THE PRETENDED AUTHORITY of the CLEMENTINE CONSTITUTIONS *confuted, by their Inconsistency with the inspired Writings of the* Old and New Testament. *In Answer to Mr.* WHISTON. *By* RICHARD SMALBROKE, *D. D. Canon Residentiary of* Hereford, *Treasurer of the Church of* Landaff, *and Chaplain to his Grace the Lord Archbishop of* Canterbury. London. *Printed for* Timothy Child, *at the White-Hart at the* West-*End of St.* Paul's *Church-yard.* MDCCXIV. *In* 8*vo. pagg.* 75. *Besides a Preface of Thirty Pages.*

DR. *Smalbroke* gives us an Historical Account of the First Editions of the *Clementine Constitutions*, and of the Reasons why they were printed. *Bovius*, an *Italian* Bishop, was the first who translated the *Constitutions* into *Latin*, and commented upon them. His Edition came out at *Venice* in 1562. *Turrianus*, a Jesuit, did also publish an Edition of that Work, printed at *Venice* in the same Year, and elsewhere. Those Two Writers were contented to assert, "That *Clemens Romanus* had collected some "Apostolical Traditions, which he formed into the "Eight Books of *Constitutions*, then retrieved and pub-

Digitized by Google

" publiſhed by them. They, therefore, agreeably to " their Hypotheſis, weak and precarious as it was, la- " boured to eſtabliſh the Antiquity of the *Conſtitutions*, " as a Body of Eccleſiaſtical Diſcipline, but expreſly " diſclaimed all Pretenſions to Divine Authority, or " to their being a *Sacred* Rule of Life and Manners. " Indeed their principal Deſign was to oppoſe thoſe " of the Reformation by them. And that it was ſo, " both thoſe warm Patrons of the *Conſtitutions* ac- " knowledge. *Bovius* —— dedicated his Work to " the Pope's Legates, that preſided in the Council of " *Trent*. In the Epiſtle Dedicatory to whom he ac- " quaints us, that upon a Recital of ſome Paſſages of " the *Clementine Conſtitutions*, at a Meeting of the Fa- " thers of the Council of *Trent*, thoſe Paſſages were " thought ſo very ſerviceable to what was then tranſ- " acting in that Synod, as to give the firſt Hint to the " Publication of the whole Body of the *Conſtitutions*. " After which *Bovius* aſſerts, that there is ſcarce any " thing, that is oppoſed by the Hereticks, (*that is* " *the Proteſtants*) as crept into the Church by Er- " ror and Superſtition, but may be defended by the " Authority of theſe *Conſtitutions*, and ſhewn to be " of Primitive Antiquity. That the deſperate State " of things in the Church was to be cured by this " Method.

" *Turrianus* likewiſe —— aſſures us, that they were " thought beneficial to the Church of *Rome* by the " Cenſors of Books in the Council of *Trent*, and that " their moſt grave and weighty Judgment of them was " ſealed and laid up at *Rome* in the publick Regiſters " of the Inquiſition. Again he affirms, that nothing " of Antiquity could be publiſhed more proper for " that Age, and better adapted to the Confutation " of thoſe Innovators, the Proteſtants. He adds, " that theſe Books were providentially publiſhed in " that Age, when there was the greateſt Occaſion " for them, as Witneſſes againſt thoſe of the Refor- " mation, (at whom he rails very plentifully); and " that it ſeemed nothing more was either wanting, or " could be expected for their Conviction. That " theſe Books were ſent by God in order to triumph

" over

Digitized by Google

" over the Proteſtants, and to ſhew the World how " juſtly they were condemned in the Council of " *Trent*. That it was of God that Biſhop *Bovius* de- " dicated the Tranſlation of theſe Books to the Le- " gates of the Supreme Biſhop, that preſided in that " Council. All this is expatiated upon in a great " Variety of Expreſſions, and is attended with a " Liſt of the Proteſtant Doctrines, that are con- " demned by the *Clementine Conſtitutions*; as likewiſe " with very large *Scholia* of *Turrianus* upon theſe " Books, which, under pretence of explaining them, " chiefly attack the Reformed Religion. So that it " is very evident, that this was the principal View of " that Jeſuit, as well as of his Fellow-Labourer *Bo-* " *vius*, in their Publication of theſe *Conſtitutions*". This Work has been ſo much talked of within theſe few Years, that I thought many Readers would be well pleaſed with this Hiſtorical Account.

Mr. *Whiſton* obſerves, that the Conſtitutions have a particular Advantage over the Genuine Goſpels and Epiſtles; that the former are a regular *Syſtem* of the Chriſtian Religion; whereas, in the latter, Matters of Faith and Practice are only delivered occaſionally, and not in *a ſyſtematical Way*. " But, *ſays Dr.* Smal- " broke, this Pretence is ill grounded, and the " Advantage merely titular. For the *Conſtitutions*, " under a Shew of Method, are one of the moſt " immethodical Books in the World, as evidently " appears from a Peruſal of any one of the Eight " Books of *Conſtitutions*. And therefore the great " Bigots for them, *Bovius* and *Turrianus*, found " themſelves obliged to apologize for the Repetitions " and Irregularities that frequently occur in them, " and to endeavour to find out ſome plauſible Con- " nections between the Eight Books, as well as the ſe- " veral Chapters of each Book. But their Labour was " vain and fruitleſs, though no Art was wanting in " their Endeavours to diſcover a ſecret Method, " where there is really nothing but Jumble and Con- " fuſion. Want of Method in the *Conſtitutions* is " ingenuouſly confeſſed by *Bovius*, who aſſures us that " upon a diligent Peruſal of the Books, he could

" not

Digitized by Google

" not find any accurate Diviſion of their Subject-Mat-
" ter, and that the ſeveral Arguments of them had no
" natural Connexion or mutual Relation. Nay, that
" the ſame things were ſo often inculcated, that no
" artful Diſtribution of the ſeveral Contents could
" poſſibly be diſcovered in them. But then he is
" willing to impute the Irregularities in Point of
" Time and Subject, to be found in theſe Books, to
" the way of writing in a peculiar ſort of Dialogue,
" and a Suppoſition of perſonating the Apoſtles, who
" are introduced by the pretended *Clement* in his new
" Way, as conferring together and making Conſtitu-
" tions, though they never really did ſo; and as aſ-
" ſembling together as alive to enact *Conſtitutions*,
" though ſome of thoſe that are ſuppoſed to do ſo,
" were at that time effectually dead. So that every
" thing in theſe Books that is prepoſterous, confuſed,
" and abſurd, is to be accounted for by an unheard of
" *Proſopopœia* ——

" As for their other Apologiſt, *Turrianus*, he is not
" indeed quite ſo frank in acknowledging the great
" Want of Method in theſe Books. He ſhews every
" where a ſtrong Inclination either to find, or invent
" ſome latent Connexion between them, but with
" little Succeſs. He allows indeed that the ſame
" things are over and over repeated in them, but will
" not therefore grant that they are confuſed. For
" inſtance ſays he, the Third and Fourth Books are
" thought by ſome to bear no relation to what
" goes before and after them; but they bear one,
" though it is not eaſily perceivable by all Men. And
" indeed the Connexions he endeavours to eſtabliſh,
" are ſo very obſcure, as to be inviſible to any Eye,
" but that of ſo furious a Zealot for the Conſtitu-
" tions". What has been ſaid hitherto, is taken from the Author's Preface: I proceed to the Book it ſelf.

The Deſign of it is to prove the Spuriouſneſs of the *Conſtitutions*, by their *Inconſiſtency with the Sacred Writings of the Old and New Teſtament*. Dr *Smalbroke* ſhews *Thirty Nine* Inconſiſtencies of that Nature. I ſhall only take notice of Two.

Digitized by Google

Book II. *Chap.* 5. of the *Constitutions*, Magnificence in Churches is commanded; the Situation of the Bishop's Throne is adjusted, and the Title of High Priest conferred. *Chap.* 28. of the same Book, the Offices of *Reader*, *Singer*, and *Porter* are mentioned, and proper Honours assigned to them. *Book* VIII. *Chap.* 12. the High Priest is appointed to stand at the Altar in a shining and splendid Habit, and the Deacons to wait on each Side, and hold a Fan, made of thin Membranes, or the Feathers of the Peacock, or of fine Cloth, to drive away the small Animals from the Sacramental Cups. *Book* II. *Chap.* 58. there is a very minute Account of Places to sit in, in Churches; and the *Junior* ordered to be turned out of his Place, if he does not yield it to a more honourable Stranger; together with other Instances of good Breeding and Ceremony.

Dr. *Smalbroke* says there is no just Reason to believe, that these Precepts about Churches, and the lower Church-Officers, were prescribed by the Apostles. It does not appear from Scripture, that the Christians had any Churches in the Apostolical Age, and much less that they consulted Splendor and Magnificence in them. We only find in the Sacred Writings, that they performed Divine Worship in private Houses, and particularly in upper Rooms set apart for the Service of God. Besides, common Sense teaches us, that Men in a State of Persecution, who were forced to abscond and meet with the utmost Privacy, who were exposed to Want and Extreme Necessity, and at the same time were Persons of the greatest Simplicity, could never have affected Pomp and Grandeur in the Worship of God, or been able to build Churches with all the Ornaments and Splendor, that Christian Princes in After-ages bestowed upon them. This Account therefore of the Structure and Decoration of Churches, as well as of some of the above-mentioned Officers, cannot possibly be Apostolical, but is the Product of later and more settled Ages of the Church. Therefore the *Constitutions* are a spurious Work.

The

Digitized by Google

The Second *Inconsistency*, which I shall take notice of, is this. *Book* VIII. *Chap.* 44. (compare *Book* II. *Chap.* 26, 28, 34.) Presbyters and Deacons are called Δυνάσται, *Potentates* in the Church, *next to* Almighty God, and his beloved Son.. Though Bishops are not mentioned in this place, yet it ought to be granted, that the Author of the Constitutions was a strict Assertor of Episcopacy, and that he gives the very same Title, and some much higher, to Bishops. For we find in the Second Book the Bishop stiled *our Potentate*, Δυνάστης, *our Earthly God*, as *next after God*. In the same Book it is enjoined, that the Bishop be not addressed immediately, but by the Deacon, as God is by Christ. And elsewhere in this Book the Bishop is considered as a Prince and King to whom is applied, by Apostolical Interpretation, what *Samuel* spoke of the *Manner* of a Despotick Monarch, that should reign over the *Jews*; but with this Supplemental Improvement, that *greater* Tribute is to be paid to a Bishop, than to such a Temporal Prince.

Our Learned Author makes this judicious Observation upon those Passages. "These are, *says he*, such extravagant Stretches of Priestly and Episcopal Power, as do the Sacred Function no little Disservice, and indeed by no means agree with the Authority of the Clergy in the Genuine Writings of the Holy Apostles, which is every where enforced by the Example of the Humility of their great Lord and Master. The above-mentioned Character of a Bishop is no way suited to a Primitive Bishop, but more peculiarly belongs to him, who is distinguished by, "exalting himself "above all that is called God, that is, above Kings "and Princes, and who, as God, sitteth in the Tem- "ple of God, shewing himself that he is God". This therefore is no contemptible Argument, that the *Constitutions* are much later than the Time of the Apostles, since they agree much better with the Date of the growing Grandeur of the Chairs of *Rome* and *Constantinople*, than with the Simplicity, Poverty, and Humility, that so eminently distinguished the Apostolical Age. Therefore the *Constitutions* are a gross and scandalous Imposture.

I have

Digitized by Google

I have already said, that Dr. *Smalbroke* takes notice of Thirty Nine *Inconsistencies* with the Sacred Writings. He might have made more Animadversions on the *Clementine Constitutions*; but he says this is a Fatigue, somewhat like that of weeding a large Garden, in which there are very few Flowers to be found, that can reward the Labourer with their Beauty and Odour.

Our Author observes, that Dr. *Fabricius*'s Collection of Apocryphal Writings of the New Testament contains a great Variety of Ancient Impostures, some of which seem to have an equal Right to be admitted into the Canon of Scripture with the *Clementine Constitutions*. Afterwards he mentions St. *James*'s *Gospel*, communicated to the *Western* World by *William Postel*, the Famous Visionary. It contains the Miracles performed by Christ during his Infancy, and is as positively written in the Name of St. *James*, as the *Constitutions* are in the Name of all the Apostles. Besides, fewer Inconsistencies will be found in it with the Holy Scripture, than are to be found in the *Constitutions*. Lastly, the Author mentions the Gospel *of the Nativity of the blessed Virgin*, and says it might, as well as the *Constitutions*, be raised to a higher Degree of Reputation, than it has yet attained.

I shall conclude with this Observation of Dr. *Smalbroke*, *viz.* that these are Impostures of considerable Antiquity, among many others that might be named; and that the Christian, as well as the *Gentile* World, has had its *Sophists*, who personated the greatest Men, and recommended their Performances under borrowed Characters.

We have seen of late a New Edition of the *Clementine Constitutions*; and an *English* Translation of the *Sibylline Oracles*: Which brings into my Thoughts, that a Clergyman of the *Gallican* Church has lately published at *Paris* a *French* Version of the *Last Will of the Twelve Patriarchs*, and undertaken to prove the Genuineness of that Work.

AR-

Digitized by Google

ARTICLE XXIV.

AN ACCOUNT of a Diſpute lately ſtarted in France *concerning this Queſtion*: Whether *ERASMUS* was a good Catholick?

THE Abbot *Marſollier* publiſhed laſt Year an Apology for *Eraſmus*, wherein he undertakes to prove that *Eraſmus* was an Orthodox Catholick.

Apologie, ou Juſtification d'Eraſme, par Mr. l'Abbé Marſollier, Chanoine & ancien Prevôt de l'Egliſe d'Uſez, Paris. 1713. in 12o. pagg. 268.

The Author does not pretend to maintain, that *Eraſmus* never departed from the Opinions commonly received; but every Error (*ſays he*) is not an Hereſy: Beſides, his conſtant Submiſſion to the Judgment of the Church is ſufficient to clear him from that Imputation.

In order to make a more particular Apology for *Eraſmus*, the Abbot has inſerted in his Book ſeveral Extracts of Letters written to that Learned Man by the Emperor *Charles* the Fifth, *Ferdinand* King of *Hungary*, *Sigiſmund* King of *Poland*, *Henry* the VIII. King of *England*, and by the Popes *Leo* X. *Adrian* VI. and *Paul* III. wherein they highly commend *Eraſmus* for oppoſing *Luther*, and putting a Stop to the Progreſs of his Hereſy. The Popes deſire him to write againſt the Hereticks: *Adrian* VI. asks his Advice about the Method of ſuppreſſing the Errors, that diſturb the Church. Could thoſe Princes and Popes be ignorant of *Eraſmus*'s Doctrine? Were they ſo afraid of him, as to diſſemble and flatter him?

If

Digitized by Google

If *Eraſmus* complained of ſeveral Abuſes in the Chuch, they were ſuch as the Council of *Trent* thought fit to reform. In ſhort, the Abbot *Marſollier* ſets off the Merit of *Eraſmus* to the greateſt Advantage: He takes notice of all the valuable Qualities of that Illuſtrious Writer, and of the great Services he has done to the Church of *Rome*.

That Apology has been confuted by an Anonymous Author in the *Memoirs* of *Trevoux*. "The Intereſt "of the Church, *ſays he*, requires that the Faithful "may ſee the Poiſon concealed under the Flowers; "that the Flock of Jeſus Chriſt be turned away from "infected Paſtures; and that the Mask be thrown off "from Wolves appearing in the Diguiſe of Sheep. "In what a Danger would the Faithful be, if after "the reading of Mr. *Marſollier*'s Book, they ſhould "reckon *Eraſmus* among the Doctors of the Church? "——Shall I ſuffer the Faithful to fall into the "Snare laid for them innocently by well-meaning "Men? No, I muſt diſcover the true Character of *E*-"*raſmus*, &c".

The Author having commended *Eraſmus* for many excellent Qualifications, adds, that he is one of thoſe dangerous Writers, who cannot be read without running the Hazard of loſing or weakening one's Faith. "*Eraſmus* boaſted *of keeping a* Medium *between* Lu-"ther *and the Catholick Church*. Let no one there-"fore repreſent him as an Orthodox Doctor. Let "us leave him in that *Medium*, which he pitched "upon".

In the next Place the Author obſerves that *Eraſmus* appeared in the World through Apoſtaſy; for he left the Monaſtery of the Canons of St. *Auſtin*. "Thus, *ſays the Author*, a Rambling Monk, a Deſer-"ter, an Excommunicated Perſon, is repreſented as a "Doctor of the Church, and a Teacher of the Spiri-"tual Life. He dies in an Heretical Town, among "Hereticks, his beſt Friends, and Diſciples. He dies "in their Arms, without calling for a Catholick "Prieſt, without receiving or deſiring the Sacraments "of the Church, without asking for a Catholick Bu-"rial, without giving any Proof of his Faith in his laſt

"Will

Digitized by Google

" Will: Is this to die the Death of the Righteous? " Is this to die the Death of the Faithful? I re- " peat it again: Here is a Doctor of the Church " very ſingular: There are none like him ".

Eraſmus, ſays the Author, being a Man of a ſweet Temper, and an Enemy to all manner of Conſtraint, did always look upon Liberty, and a quiet Life, as the greateſt of all Bleſſings. Beſides, being timorous, and miſtruſtful, he was afraid of the very Shadow of a Danger: Fond of his Reputation, he was willing to preſerve it, without expoſing either his Life or his Liberty: He loved Novelties out of Taſte and Vanity; but he was afraid of being brought into Trouble upon that Account: He was over-ruled by thoſe Paſſions; and they occaſioned his ſeveral Writings by turns. The Love of Novelties moved him to oppoſe the common Opinions, when he thought he might do it with Impunity: Timorouſneſs made him put on the Outſide of a Catholick: Laſtly, thoſe two Paſſions joining together prevented him from ſiding with any Party. He was neither a *Lutheran*, nor a Catholick: He avoided making a Sect; but he gave Birth to a very numerous one, I mean that of the *Latitudinarians*.

To prove all thoſe Aſſertions, the Author quotes in the firſt Place, *Eraſmus*'s Preface to his *Enchiridion Militis Chriſtiani*. *Eraſmus*, ſays he, concludes a violent Satyr againſt Theology, wherein *Thomas Aquinas* is not ſpared, with theſe Words: *There is no End of examining in what manner we ought to ſpeak of Chriſt, as if we had to do with a fantaſtical* Dæmon, *who could not be raiſed up without ſome Danger, if any Words of the ſet Form were omitted; whereas we have to do with a moſt gracious Saviour, who requires nothing from us, but a pure and upright Heart.* " Theſe laſt " Words, *ſays our Author*, diſcover the great Principle of the *Latitudinarians*.

Eraſmus unfolds that Principle in a Letter to *John Slechta*. " The right way of re-uniting People to " the Church of *Rome*, ſays our *Latitudinarian* " Doctor, would be to make no other Articles of Faith, " but ſuch as contain Truths plainly expreſſed in the " Scripture. *Few would be ſufficient*. The *Chriſtian Theo-*

Digitized by Google

" logy, continues he, *may be reduced to this.* 1. *That* " *we ought to repose our Confidence in God, who freely* " *gives us every thing through his Son Jesus Christ.* " 2. *That his Son has redeemed us by his Death.* 3. " *That Baptism unites us to him, that we may follow his* " *Example, hurt no Man, but do good to every Body.* " 4. *That if we happen to be in Adversity, we ought* " *to bear it in hopes of a future Reward, which all pious* " *Men shall receive when Christ comes. Erasmus* adds, " *That if some Men have a Mind to make more abstruse* " *Enquiries about the Divine Nature, the Person of* " *Christ, or the Sacraments, they may do it.* Here is " (says our Author) a Confession of Faith, which " might indeed re-unite all Christians: The *Socinians* " would not refuse to subscribe to it; but how shall we " call the Man who proposes such an Expedient"?

Erasmus exclaims against *Luther*, and the *Lutherans*, when he writes to the Catholicks; and at the same time he writes in Confidence to one of his Friends, speaking of the Bull published by *Leo X. I am sorry the Evangelical Doctrine should be thus oppressed; that we should be tyrannized, instead of being instructed; and that we should be taught nothing but what is contrary to the Holy Scripture and common Sense.* " I desire Mr " *Marsollier* (says our Author) to tell me, whether " this be the Language of a Man, who submits to the " Church". *Erasmus* plainly says in another Letter, That *he will not determine, whether* Luther, already condemned, *is out of the Church. If the Church comes to waver on both Sides,* says he, *I shall keep close to the solid Stone, till the Storm be over, and we may know where the Church is:* Erasmus *will always be where the Evangelical Peace is to be found.*

Let others, says he, *affect the Glory of Martyrdom: As for me I don't think my self worthy of that Honour.* In another Letter he says, : *The* Germans *had a mind to engage me in* Luther's *Quarrel* —— *What Good could I have done him? Two Men would have perished instead of one. Suppose he had writ nothing, but what is agreeable to Piety, it never was my Design to maintain Truth at the Danger of my Life. I follow the Emperor's and the Pope's Decrees, when they judge*

Digitized by Google

judge right; which is piouſly done: I bear with them, when they judge wrong, wherein I conſult my own Safety: I think good Men may be allowed to do ſo, when they cannot do otherwiſe.

Again in another Letter of *Eraſmus*, theſe Words are to be found: *Some ſay ſlanderouſly that I keep a Medium: I confeſs it is a very impious thing to keep a Medium between* Chriſt *and* Belial; *but I think it prudential to keep a Medium between* Scylla *and* Charybdis. From theſe Paſſages the Author infers, that *Eraſmus* was a very great *Latitudinarian*.

If it be asked, *continues the Author*, whether thoſe Kings and Princes, who commended him, were afraid of him? I anſwer, they were afraid of him ſo far, as to think it neceſſary to have a Regard for him. But how could *Charles* V. be afraid of a Doctor? Had he not a good Reaſon to fear, that *Eraſmus* would occaſion as many Diſturbances as *Luther*. The Reputation of the former was as great as that of the latter; and if *Luther* ſhook the Empire, perhaps *Eraſmus* ſiding with him, would have overthrown it. As for the Popes, it can be no wonder that they ſhould have endeavoured to keep in by their Praiſes a Man, who might have done a great deal of Miſchief.

Eraſmus would never truſt the Popes: "He always promiſes to go to *Rome*, but he never goes: "He is no leſs careful, about the latter End of his "Life, to avoid all the Places wherein the Catholick "Religion prevails: He refuſes a Benefice in his own "Country, whither the Queen of *Hungary*, Governeſs of the *Low-Countries*, invited him in the "moſt preſſing manner. He was ſenſible he had ſo "ill acted the Part of a Catholick, that no body "could be miſtaken about it.

The Author adds, that the Popes did at laſt condemn moſt of his Books; that they are full of Errors; that he affects every where to weaken the Proofs of Chriſt's Divinity; that he never converted any Heretick; that his Diſciples and Servants forſook the Church of *Rome*; that he does not expreſs in his Letters any great Zeal for the Converſion of

Digitized by Google

his Friends; that he exhorts them only to Moderation and Toleration; that his continual Declamations and ſharp Satyrs againſt the Abuſes of the Church were not very proper to convert any Heretick; that he hath poiſoned the Works of the Fathers with his bold Remarks, and Satyrical Prefaces againſt thoſe Holy Men; that St. *Auſtin* and St. *Hilary* have been horribly uſed by him; that he has perverted the Senſe of the Scripture by his raſh Explications, weakened Tradition by his extravagant Criticiſms; betrayed the Faith by his cautious and prudent Behaviour; that he had not a true Senſe of Piety. "Can "an Apoſtate, an Excommunicated Perſon, a Slan- "derer, who ſpared no body, a Buffoon, the Author "of the *Colloquies*, that impious Satyr, which in the "Judgment of the graveſt Defenders of the Faith, "has done more Harm to the Church, than the "paſſionate Writings of *Luther*; can ſuch a Man "have a true Senſe of Piety". The Author adds, that there is no Unction in the Devotional Books of *Eraſmus*; and that he talks rather like a Philoſopher, than like a Chriſtian, or a Man of God.

This is the Subſtance of the late Diſpute concerning the Illuſtrious *Eraſmus*. I leave it to the Readers to make their Obſervations upon it.

ARTICLE XXV.

LE NOUVEAU TESTAMENT de Notre Seigneur JESUS CHRIST, avec des Explications & Reflexions, qui regardent la Vie Interieure. Diviſé en huit Tomes. A Cologne, chez Jean de la Pierre. MDCCXIII.

That

Digitized by Google

That is,

THE NEW TESTAMENT of our Lord JESUS CHRIST, with Explications and Reflections concerning the inward Life. Printed at Cologne *(or rather in* Holland.*)* MDCCXIII. *Eight Volumes in* 8vo.. *Sold by* P. Vaillant *in the* Strand.

A LARGE Commentary upon the New Teſtament, written by a Lady, is a Curioſity that deſerves to be taken notice of in theſe *Memoirs*. Madam *Guion* has made a great Noiſe in *France*; and it will not be improper to give a Specimen of her Myſtical Commentary.

Matth. VI 7, 8. *But when ye pray, uſe not vain Repetitions, as the Heathens do; for they think that they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him.* Madam *Guion* makes the following Reflections upon thoſe Words,

" Our Divine Maſter teaches us to *ſpeak very lit-*
" *tle, when we pray.* O! how much more efficacious is a
" ſilent Language, conceived in the Bottom of the
" Heart, than all the Words of the Mouth! If Men
" want to ſpeak a great deal with their Fellow-
" Creatures, in order to be underſtood, they want
" no Words to be underſtood by God. He knows
" what we have a Mind to ſay to him, before we
" ſpeak; and he himſelf aſſures us of it; for *every*
" *good Thought proceeds only from him.* He knows the
" Bottom of our Hearts, and what is neceſſary to us,
" better than our ſelves. We are ſo blinded by Self-
" love, as to ask frequently nothing, but what is
" moſt prejudicial to us. Let us pray, as Chriſt
" did, and learn of him how to pray. Thoſe *great*

Digitized by Google

" *Words* uttered with Vehemence, though they ap-
" pear never ſo inflamed, are attended with little
" Love.

" A Man full of Love can no longer open his
" Mouth to ſpeak. The greatneſs of his Faith, and
" the Vehemence of his Love, tye his Tongue, and de-
" prive him of his Speech, that he may be able to
" admire and love his God in a perfect Reſt.

" He cannot but be ſilent in the Preſence of a
" Beloved, who ſees and can do every thing, and
" fully ſatisfies all his Deſires. As ſoon as the Soul
" begins to poſſeſs God, ſhe can no longer ſpeak to
" him with the Mouth. She can only be ſilent, and give
" the Heart the Liberty to ſpeak a Language, which
" the Ear does not hear; but it goes up to the very
" Heart of God

" Ah! If Men knew how efficacious, how great
" and uſeful this way of ſpeaking is, they would
" not cenſure it, as they do! O Heaven! how comes
" it to paſs that this Prayer, ſo proper for Chriſtians,
" ſhould be contemned and oppoſed by the Chriſtians
" themſelves; and that the Directors of Souls ſhould
" diſſuade it, inſtead of teaching it? How much will
" their Saviour be offended at their Conduct, ſince it is
" that way of praying, which he has procured them
" by his Death, and which he requires from them in-
" finitely more than the Words of the Mouth?
" What Danger can there be in a Prayer, which is
" all Faith and Love, Spirit and Truth, Reſt and
" Union? Can it be a dangerous thing to exerciſe
" the moſt inward and the moſt ſimple and perfect
" Theologal Virtues? Reveal, O Lord! that *Prayer*
" *of Peace and Truth*, as you have promiſed by a
" Prophet, (*Jerem.* 33 6) to ſo many ignorant Peo-
" ple, who know nothing of it, and to ſo many
" Learned Men who oppoſe it. Perſecutors roſe up
" againſt it in all Ages, even in the Boſom of the ſame
" Mother. Whole Armies of Schoolmen attack it
" more openly ſtill in our Days; but O Righteous
" Judge! it belongs to you to maintain your own
" Cauſe. The inward Kingdom will extend it ſelf a-
" mong Perſecutions, as well as the Empire of your
" Church

Digitized by Google

" Church; and the more inward Men will be mar-
" tyr'd, the greater will be the Number of them a-
" riſing out of their Blood and Aſhes, *&c.*

Mat. VI. 16. ——18. *When ye faſt, be not, as the Hypocrites, of a ſad Countenance,* &c.

" True Devotion does not conſiſt in an affected
" Auſterity: It is always even and eaſy, and has
" nothing in it that is counterfeit. Some Perſons are
" ill humoured and peeviſh in their Devotion; they
" love to cenſure their Neighbours; and becauſe
" they do ſome outward Penance, they fancy they
" have a Right to condemn every body. They dare
" not lift up their Eyes, having a forced Countenance;
" and yet their Soul is full of Gall and Bitterneſs.
" A reſtleſs and bitter Zeal does generally ſtir them
" up againſt ſimple and innocent Souls, by reaſon of
" their Holy Freedom, and becauſe they are always
" gay and chearful; their inward Happineſs ſhewing
" it ſelf outwardly, and ſtriking the Senſes. Men of
" a ſimple and upright Heart think evil of no body:
" On the contrary, they believe that others walk in
" the ſame Simplicity and Uprightneſs. But Men
" of a peeviſh Auſterity judge of every body, and
" ſet up for Cenſors of the moſt holy things,
" though they have no Senſe of them. Theſe two Paſſages are ſufficient to give the Readers a Notion of Madam *Guion*'s Commentary.

ARTICLE XXVI.

THE APOLOGETICKS of the Learned Athenian *Philoſopher* ATHENAGORAS, I. *For the Chriſtian Religion.* II. *For the Truth of the Reſurrection, Againſt the Scepticks and Infidels of that Age. Together with a Curious Fragment of* Juſtin

Digitized by Google

Martyr, on the Subject of the Reſurrection, *not publiſhed in his Works. And two other Fragments: The one attributed to* Joſephus: *The other to* Methodius, *concerning the* State of the Dead. *Both from MSS of the Reverend Dr.* GRABE. *With the Original* Greek *printed in the Appendix. Done into* Engliſh *with Notes. To which are prefixed Two Diſſertations: The one, concerning the* Jewiſh *Notion of the* Reſurrection: *The other, concerning* ATHENAGORAS and his Remains. *By* DAVID HUMPHREYS, *B. A. of* Trinity *College in* Cambridge. London: *Printed for* Richard Smith, *at Biſhop* Beveridge's *Head in* Pater-Noſter-Row. MDCCXIV. *In* 8*vo. pag.* 307.

THE firſt Piece contained in this Volume, is a *Diſſertation concerning the Notions of the* Jews, *about the Reſurrection of the Dead.* Mr. *Humphreys* does frequently quote the Rabbies in this Work; which is the Reaſon why he begins with a Vindication of thoſe *Jewiſh* Writers. "The *Jewiſh* and "*Rabbinical* Learning, *ſays he*, hath ſuffered much "in the opinion of the Generality of the World, "as if Genius and Induſtry were loſt in endeavouring to cultivate ſo barren and unprofitable a Province; a Soil, which would yield nothing but "wild Fruit, Stories and Allegories, which no Art "could ever reduce to the Standard of Reaſon and "ſound Senſe; and as if the *Jewiſh* Authors were "all Men of ſuch loſt Underſtandings, as nothing "rational or noble might be expected in their Writings. The *Eaſt* hath been famous through all "Antiquity for the Invention of Arts and Sciences; "and

Digitized by Google

" and ſome of the chief Remains of that Ancient " Literature are certainly preſerved in the *Jewiſh* " Authors. But the frequent Captivity of the *Jews* " formerly, and at laſt the utter Deſtruction of their " Temple and Conſtitution by the *Roman* Power, " hath ſo blotted out their Name almoſt from being " a People, as not to have left them ſo much as the " empty Honour of an Account of moſt of their " Actions and Writings. For the greater Part, and " probably the beſt of their Books, are loſt; yet is " not the Spirit of this People for that reaſon ſunk: " But there have aroſe ſome few Genius's among " them, even in theſe the Days of their Diſperſion, " equal perhaps to any the moſt flouriſhing Times of " *Athens* or *Rome* have produced. *Maimonides*, for " Inſtance, is a Parallel to either *Plato* or *Cicero:* He " was a Man of the greateſt natural Abilities, im- " proved with extraordinary Induſtry and Study, and " of a conſummate Knowledge in the *Jewiſh* and " *Greek* Literature. Not only his Countrymen, but " all the *Eaſt* had a juſt Senſe of his Merits. The *Jews*, " in a memorable Adage, placed him next to their " great Legiſlator *Moſes:* His *Moreh Nevochim* " (not to inſtance in his other Writings, which per- " haps are not of ſo near relation to us) will laſt " as long, and ſpread as wide, as any of the " Works of the above mentioned Famous Men. " The main Fault in this great Man was, too cloſely " following the celebrated *Greek* Philoſopher *Ariſto-* " *tle.* And if in any part of his Writings, his great " Underſtanding may have been ſometimes born " down the Torrent of the vulgar Errors among his " Countrymen; or if the Narrowneſs of their Con- " ceptions has cramped his Genius, not giving him " room to ſhine; yet, notwithſtanding all Difficulties, " the ὁ νοῦς ἀρχιτέκτων, his great Manner of Thinking, " and noble Diſpoſition of ſuch Materials as his Sub- " ject furniſhed, always ſhews his admirable Sagacity, " and maſterly Underſtanding ".

After this great Encomium upon the Learned Rabbi *Maimonides*, whom the Readers did not perhaps expect to ſee compared to *Plato* and *Cicero*, Mr. *Humphreys*

Digitized by Google

Phreys enquires into the Reaſons, why the Writings of the *Jews* have been ſo much cenſured. He believes the main Cauſe of it is the frequent Uſe of their bold Allegories, and their figurative and enigmatical Deſcriptions, which, if they ſhould be taken in a ſtrict and literal Senſe, would appear extremely abſurd. as it is acknowledged by the moſt eminent Rabbies themſelves, ſuch as *Nachmanides*, *Abarbanel*, *Kimchi*, and *Manaſſeh Ben Iſrael*. Thoſe Rabbies complain of ſome *Jews*, who, contrary to the Intention of the Authors, underſtand their Stories or Apologues, in a ſtrict aud rigorous Senſe. *Maimonides* writ his *Moreh Nevochim*, with a Deſign to explain the Myſtical Theology of the *Jews*: He underſtood their *Cabbala*, and the Myſteries of the Law, better than any other Rabbi: He obſerves that there are in the Holy Scriptures a great many Allegories, figurative Expreſſions and Types; and that the *Jews* had built upon them a ſtrange Superſtructure, and heaped up Metaphor upon Metaphor. That Rabbi rejects many of thoſe Stories: He ridicules the Fiction of the *Zabii* about *Abraham*; takes notice of ſeveral of their moſt famous Traditions, as that of *Adam* and *Eve* being formed with two Bodies joined together in one; and then obſerves what a prodigious Stupidity it is not to underſtand this allegorically. He gives the ſame turn to the Rabbinical Account of the Vaſtneſs of the Tree of Life, and of the Serpent which tempted *Eve*. The Book abovementioned of that Learned *Jew*, continues Mr. *Humphreys*, has ſet the *Jewiſh* Religion and Oeconomy in a noble and beautiful Light; and he has done undeſignedly a great Service to Chriſtianity.

The following Paſſage out of *Maimonides* in his *Moreh Nevochim* contains an Apology for the Rabbinical Allegories. "As concerning thoſe Four Sorts "of Boughs, *ſays he*, which were to be carried at "the Feaſts of the Tabernacles, our Rabbies, ac"cording to their Cuſtom, have given an allegorical "Reaſon for it: for they are extremely delighted "with Allegories, as every one knows, who is but "the leaſt converſant in their Writings: Not that

"they

Digitized by Google

" they think them to be the ſtrict Senſe and Meaning of " the Scriptures, but pleaſant Fables, which have a " Scripture-Moral couched under them. Now concern- " ing theſe, there are two Opinions. Some imagine " they are brought by the Rabbies, to expreſs the " Senſe of the Text only more fully, and more largely; " and others hold them in great Contempt, as plainly " ſeeing they cannot be the Meaning of the Text. " The former are violent in maintaining and verify- " ing the Allegories, as the very Paraphraſtical Senſe " of the Scripture and that as of equal Authority with " the *Cabbaliſtical* Traditions; but both Parties are " in the wrong neither of them underſtand the Matter. " For the Allegories are not the very Scripture Para- " phraſtically expreſſed, nor yet ridiculous; but a ſort " of Fables, the Morals of which are very plain and " eaſy to Perſons of any Underſtanding, and a way " of ſpeaking very commonly uſed and underſtood " in the Times in which they were wrote".

Manaſſeh Ben Iſrael is another Learned *Jew*, who makes the like Apology, in his Treatiſe concerning the Reſurrection of the Dead. He occaſionally takes notice of ſeveral Rabbinical Stories, ſuch as that of the *Leviathan*, and the Devolution of the *Bone Luz* through the Earth into the Holy Land. He ſays thoſe Stories ought not to be taken in a literal Senſe, and aſſures us that the *Jewiſh* Doctors of the beſt Note underſtood them allegorically. The ſame Rabbi makes this Obſervation upon the figurative Diſcourſes of the *Jewiſh* Writers. *There are ſome perverſe Men*, ſays he, *who ridicule ſuch Kind of Apologues of the Ancients, and take in a literal Senſe what is here ſaid of the Books*, (he had been ſpeaking of the Books to be opened at the Day of Judgment.) *But no ſufficient Reaſon can be given, why they ſhould not uſe ſuch a manner of expreſſing their Sentiments; for they write their Comments in the ſame Allegorical Style, as may be found frequently in the Holy Text it ſelf. Thus* Moſes *ſpeaks:* If not, blot me out of thy Book. *The ſame Phraſe* David *uſes alſo*: Let him be blotted out of the Book of the Living. *Thus again* Daniel: And the

Books

Books were opened. *If then the Language of Holy Scripture is not to be found fault with, neither are they to be blamed who cony after it.*

Mr. *Humphreys* complains, that several Writers have mentioned some Rabbinical Stories, as if they were taken in a literal Sense by the *Jews*. At this rate, says he, one might quote a Fable of *Phædrus* or *Æsop*, and maintain that the Author believed that Beasts used, in former times, to hold Conferences together.

Our Author adds, that the *Jews* may easily be excused for this figurative Way of speaking, because a Parabolical Style was generally used by all the *Eastern* Nations.

There are several Expressions in the Holy Scripture, which seem to give us a gross and mean Apprehension of the Deity. Whereupon the Author observes, that the Ancient *Jews* did not understand them in a literal Sense. The following Passage of *Maimonides* upon this Subject ought to be inserted here out of his *Moreh Nevochim*. "*Onkelos*, a Pro-"selyte, *says that* Rabbi, a Person of the most compleat "Skill in the *Hebrew* and *Chaldee* Languages, in his "Paraphrase upon the Law, was very exact in his "Translation of several Texts of Scripture, which "attributed Motion and Passion to God, or described "him with Hands, or other Members of a Man, "not to give a *verbal rendring*, but the *true and* "*genuine Sense and Meaning*; and so avoided all "Terms, which seemed to give the Deity a Body "or Shape. Thus meeting with a Word which "ascribed Motion to God, in the stead of Motion, "or coming to such a Place, he uses the Appear-"ance or Manifestation of some visible Glory, or "*Shechinah* in that Place. Thus he interprets, *The* "*Lord descended to such a Place*, the Lord revealed "himself there: *I will go down now and see:* I will "reveal my self, and know. Where in the *He-*"*brew* it is, *The Lord heard*, or, *In hearing, I will* "*hear*; he translates it, It was revealed before the "Lord. In receiving, I will receive the Cry. So "too, for *I have seen the Affliction*, he translates,

"The

Digitized by Google

" The Affliction is revealed before me; and for, *I have* " *ſeen all* Laban *hath done*, he renders, All that *La-* " *ban* hath done is revealed before me".

Mr. *Humphreys* having diſcourſed of the *Allegorical Key* of the Scripture, makes uſe of it to prove the Reſurrection of the Dead from the Old Teſtament. It is written in *Iſaiah* XXVI. 19. *Thy dead Men ſhall riſe; together with my dead Body ſhall they ariſe: Awake and ſing, ye that dwell in Duſt; for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead.* This Paſſage, ſays Mr. *Humphreys*, is a ſignal Proof of the Reſurrection; but the Force of it depends upon the Uſe of the Word *Dew*, and the Knowledge of an Alluſion to the received Opinion of the *Jews*. " The " mentioning here of the Dew, *continues the Author*, " ſhews undeniably, that the whole Text ought to be " underſtood, and was ſpoken of the Reſurrection of " the Body. The Reaſon is, the *Jews* examining what " Second Cauſes, what Means might be inſtrumen- " tal in the raiſing of the Dead, what *Apparatus* the " Almighty would uſe in effecting ſo great a Miracle, " had conceived it would be, or rather allegorically " ſhadowed it out, by ſaying, God would rain down " a Dew of a Plaſtick Power, which ſhould impreg- " nate the Earth, and vivify the Dead Bodies, or " their Particles, however diſperſed". The Readers will doubtleſs expect a Rabbinical Quotation for this. Here is one out of *Manaſſeh Ben Iſreel*. " It was " certainly the Opinion of the Ancients, that the " Reſurrection would be effected by the Means of a " certain Dew rained from Heaven, of a Plaſtick " Virtue, as it is written in the *Hieruſalem Talmud*, " and *Jelcudi*". After theſe Obſervations, Mr. *Humphreys* concludes in the following manner. "Thus " the Alluſion made here by the Prophet to that po- " pular Notion of the *Dew*, ſhews plainly, he ſpoke " of the Reſurrection of the Body, becauſe he aſſigns " a Cauſe for the effecting what he mentioned, the " raiſing of the Dead, which was appropriated by " them for effecting the Reſurrection. For if any " thing elſe had been meant by the Prophet, another " Reaſon muſt neceſſarily have been given. Yet was

" not

Digitized by Google

" not this Opinion of a Dew ſtrictly true, but taken " only in a figurative Senſe, and the Dew only the " beſt allegorical Means that could be given for " conceiving how the Reſurrection would be ef- " fected".

All the other Texts, on which the *Jews* grounded their Belief of the Reſurrection, have been collected by *Manaſſeh Ben Iſrael* in his Treatiſe upon that Subject. Moſt of them, eſpecially thoſe in the Prophets, are likewiſe alledged by the Chriſtians to prove that Doctrine. But ſome, particularly thoſe taken out of the Pentateuch, are peculiar to the *Jews*: " And ſe- " veral (*ſays our Author*) ſeem too much ſtrained by " the Rabbins, in order to make a more full Proof " of the Reſurrection from the Law. At leaſt they " ſeem ſo to us, as not being verſed enough in " their Notions, Cuſtoms and Manners, and parti- " cularly in the allegorical Key of the Scripture".

In the the next place, Mr. *Humphreys* quotes ſeveral Paſſages out of the *Miſna*, and the moſt celebrated Rabbies, which ſhew that the *Jews* believed the Reſurrection; but becauſe no body doubts of it, I ſhall not dwell upon them. The Readers will find in this Part of the Book, what Reaſons the *Jews* aſſign for the Reſurrection.

The *Jewiſh* Writers generally mention the *Coming of the Meſſiah*, and the Reſurrection *of the Dead*, together. They expected a Temporal Meſſiah, and a Reſurrection, whereby they would be enabled to have a full Enjoyment of ſenſual Pleaſures. Which is the Reaſon why Mr. *Humphreys* omits " menti- " oning their Account of the Time, and the Cauſe " of the Reſurrection, as by ſome certain Configu- " rations of the Heavenly Bodies, by the Plaſtick " Dew, or the *Bone Luz*, and the manner of riſing, " as in the ſame Habits in which they were buried; " which laſt idle Opinion prevailed ſo much among " them one while, as they grew ſo expenſive in their " Dreſſings for the Dead, that the Famous *Gamaliel* " put out an Edict for reſtraining theſe Exceſſes ".

The

Digitized by Google

The *Jews* believed, that there are Three different States or Conditions after this Life, 1. The *World of Souls*, or a State of incompleat Happineſs or Misery after Death. 2. The *World to come*, or the Reign of the Meſſiah, attended with the Reſurrection. 3. The *Life to come*, or a State which was to ſucceed the Reſurrection of the Dead, and the Reign of the Meſſiah upon Earth. *Juda Zabara* tells us, that the *Garden of Eden*, or *Paradiſe*, is the Place prepared for the Reception of the Souls of good Men immediately after Death, where they are to continue in a State of incompleat Happineſs, till the Reſurrection and general Judgment. Rabbi *Menachem* expreſſes himſelf to the ſame Purpoſe. "After Death, *ſays he*, the Juſt "obtain the Kingdom, which is called *Paradiſe*, and "enjoy the Beatifick Viſion of God. There too all "the Souls, each according to its Works, are kept "till the Reſurrection of the Dead, and Day of "Judgment". The *Jews* denoted this Place by ſome other Phraſes, as being in the *Bundle of Life*, *in the High Place*, *under the Throne of Glory*. There are ſeveral Expreſſions in Scripture, which allude to this Opinion, ſuch as the Promiſe of Chriſt to the Penitent Thief, *to Day ſhalt thou be with me in Paradiſe*.

The World to come, or the Reign of the Meſſiah, is deſcribed in very magnificent Terms by the Rabbies: All the Proſperity and Happineſs of that Reign was to be Carnal and Worldly. *Maimonides*, in his Preface to his Commentary on the Xth Chapter of the *Sanhedrin*, gives this as the general Opinion and Belief of the *Jews* concerning the coming of the Meſſiah, and the State of things during this Kingdom. "But in the Days of the Meſſiah, *ſays he*, is the Time "when the Kingdom is to be reſtored to *Iſrael*, and "when the *Jews* are to be brought back to *Paleſtine*. "For he will be a great King, and the Metropolis of "his Kingdom ſhall be *Zion*; and he will fill the remoteſt Parts of the World with the Glory of his Name. "He will be greater and richer than *Solomon*; the "Nations ſhall make Peace with him, and the Kingdoms pay homage to him, becauſe of his Juſtice, "and

Digitized by Google

" and the Miracles which he ſhall perform. Who-
" ſoever ſhall riſe up againſt him, God ſhall deliver
" into his Hand to be deſtroyed. All Parts of the
" Scriptures extol his Succeſs, and our Happineſs; but
" nothing will then be altered in the Nature of Things
" from the preſent State. The Rabbins in general
" affirm plainly, that there will be no Difference be-
" tween the preſent Condition of things, and thoſe
" under the Meſſiah; but that the Kingdoms will be
" ſubdued to him. There will be then ſome weaker,
" and ſome ſtronger than others. But, in thoſe Days,
" all Neceſſaries for Life will be much more eaſily
" attained, than they are now, *&c.*

This Opinion of the *Jews* concerning the Temporal Kingdom of the Meſſiah, attended with the Reſurrection, gave the *Sadducees* Occaſion to raiſe ſeveral Objections; as for Inſtance, How the Holy Land could contain all the *Jews* that ever lived? How the Marriage of a Woman to ſeveral Men could be ſo adjuſted that every Man ſhould have his own Wife? *&c.*

Mr. *Humphreys* undertakes to ſhew, that the *Jews* believed the *Identity* of the raiſed Body, and the *Univerſality* of the Reſurrection; and then takes notice of the Sect of the *Sadducees*, who denied the Reſurrection of the Dead. Here follow their Objections, with the Anſwers to them.

The Firſt Objection. *The Reſurrection is no where declared in the Law, or the Five Books of* Moſes.

The Rabbins anſwer, 1. That the Reſurrection is declared in the Law, provided the Text be not always taken in the moſt literal Senſe, but in a Myſtical one; and in the latter it is frequently interpreted in other Caſes: Therefore no Reaſon can be given why it ſhould not in this.

2. The Reſurrection may be ſhewed to be a clear and immediate Conſequence of the ſeveral Texts of the Pentateuch.

3. Very ſatisfactory Reaſons may be given why this Doctrine is delivered after this manner.

These

Digitized by Google

These Three Answers are unfolded at large by Mr. *Humphreys*; but I shall not dwell upon this Part of his Book.

The Second Objection of the *Sadducees* consists in saying, *The Soul is Mortal*. Our Author shews how the Rabbins argue for the Immortality of the Soul. I shall only insert the following Passage of *Manasseh Ben Israel*, which contains a Piece of Rabbinical Philosophy. "It has been (*says he*) ingeniously "and learnedly observed by the Ancient Rabbies "in *Bereshith Rabba*, that the Soul of Man hath "Five Names, *Nepheſh*, *Ruach*, *Neſhemah*, *Kajah*, "*Jechida*, from some Places of Holy Scripture which "they quote. These Names are given the Soul in "different Respects, and according to various ways "of considering it. It is called *Nepheſh*, because it "hath a Vegetative Power, whereby it occasions the "Growth of Man. It is called *Ruach*, as having a "Locomotive and Sensitive Faculty, by which a Man "moves, and hath Sensation. It is called *Neſhemah*, "as having the Intellective Faculty, which distin-"guishes Man from all the mute Creatures: For "*Neſhemah* is derived from *Shamaim*, Heaven, ei-"ther because the Soul comes down from Heaven, "or because it is of a Heavenly and Spiritual Na-"ture; therefore this Name is never read in the "Holy Scriptures, as given to Beasts but to Man "only. It is called *Kajah*, because by means of his "Soul Man lives and is Immortal. And lastly, its "most excellent Name is *Jechida*, or *one*, or *Simple*, "denoting it to be a Substance different from the "Body; for all the Members of the Body are com-"pounded of Matter and Form, but the Soul is a "simple Essence or Form, and Immaterial. In like "manner, the Ancients thought the Soul to be one "simple Substance, but endued with several different "Powers; and that the Vegetative and Sensitive Powers "existed after a much superior and more excellent "manner in Man than in Beasts or in Plants; and "that these different Names are given the Soul, from "different Powers and Faculties.

Digitized by Google

Thirdly, The *Sadducees* objected, That *God has only promised Temporal Rewards, and threatened Temporal Punishments in the Law.* This Objection is much the same with the First, and answered by the Orthodox *Jews* after the same manner. They acknowledge that future Rewards are not expressly revealed in the Law of *Moses*; but that they may be inferred from it. The Readers may see a further Discussion of this Third Objection in the Author's Book.

The *Sadducees* objected in the Fourth Place, That the *Prophets themselves believed the Soul to be Mortal, and that there would be no Resurrection of the Dead.* To prove it, they quoted several Passages, particularly out of the *Psalms*, *Ecclesiastes*, and the Book of *Job*. Those Passages are well known: Our Author shews how they are understood by the Rabbins, whose Explications are much the same with those of most of our Divines.

Fifthly, The *Sadducees* pretended, That the *Resurrection is impossible.* "Our Bodies (*said they*) are plainly "here in a continual Flux; and lastly, after Death, "when all the Particles are scattered through the general Mass of Matter, some unite again with every "kind of Animals and Things, and by such a second "Incorporation may become Man's proper Food, and "again unite to another Human Body, and become "part of it. Is it not then impossible for these Parts "to be raised in the Resurrection with these several "Bodies? Which notwithstanding must be, if the "same Body be raised.

I shall set down Mr. *Humphreys*'s Answer to this Objection in his own Words. "This is the Objection (*says he*) put in the strongest Light. But it "would be very easy to invent Theories enough of "the Resurrection of the same Body, perfectly freed "from these Difficulties; nay, enough has been already said by Modern Philosophers. Supposing *Leuwenhoek*'s Opinion to be true, that every Human "Body hath an Original and Immutable Stamen, "which is only swelled up, and filled by a Quantity "of Extraneous Fluids, and Fleshy Substance; and "the Blood, the Flesh, and all the grosser Parts, be

"only

Digitized by Google

" only considered as Clothing to the finer Stamina, " which only are the real Human Body; it is plain " then a Nation of Cannibals could not occasion any " Perplexity or Confusion on a Resurrection, since " the Original Stamina would always continue the " same, excepting only their having different Di- " stentions, at different Ages and Times; and though " after Death, a Human Body, that is, the true Sta- " mina, should be eat, it would only act like some " other extraneous Food, and fill up the other Sta- " mina, but never become a Part of the First. Or, " Supposing Mr. *Leibnitz* be in the right, as to his E- " ternal Principle of Individuation in the Body; or " the Notion of our *Athenagoras* be exact, and there be " a peculiar Food appropriated for every Creature, " and whatever is different from that is constantly sepa- " rated from the Body by some Secretion, and never " so joins as to become one with it: Any of these " Hypotheses will fully answer all Difficulties of this " Kind. And yet *Leuwenhoek*'s Opinion deserves per- " haps a better Name, and seems established on " certain and demonstrative Experiments, and is con- " firmed by plain Instances in other Cases from all " Vegetables, which contain in their Seed compleat " Organized Trees in Miniature. The Notion of " the *Jews* concerning the Bone *Luz*, was the same " in Substance as the Opinion of the Moderns about " the Stamina, and very nearly resembled the Eter- " nal Atom of Mr. *Leibnitz*. The *Jews* in like man- " ner, believed the *dead Body* would *spring* up from " the *incorruptible Bone*, and acquiesced in this Solution " to the Difficulty, as finding it in their admirable " Book of *Zoar*". The Account of the other Pieces contained in this Volume is too long to be inserted here. (*See Art.* XXXI.)

Digitized by Google

ARTICLE XXVII.

HADRIANI RELANDI PALÆSTINA, *ex Monumentis veteribus illustrata. Trajecti Batavorum, ex Libraria Guilielmi Broedelet*, MDCCXIV.

That is,

A GEOGRAPHICAL DESCRIPTION of Ancient PALESTINE. *By* HADRIAN RELAND. Utrecht, MDCCXIV. *Two Volumes in Quarto. Pag.* 1068. *in all, besides many Mapps, and the Indexes. Sold by* P. Vaillant *in the Strand.*

THIS is one of the most valuable Works in its Kind that has been printed beyond Sea, since I began to publish these *Memoirs*. Mr. *Reland* discovers the same Learning, Judgment, and Accuracy, that are so conspicuous in all his other Performances. He has divided this *Geographical Description of Ancient Palestine* into three Books. In the First, he treats of the several *Names* of *Palestine*, of its *Situation*, *Bounds*, *Division*, *Waters*, *Mountains*, and *Fields*. In the Second he discourses of the *Distances of Places*. And in the Third, he describes the *Towns* and *Villages* of *Palestine* in an Alphabetical Order.

To give a Specimen of this Work, I can hardly pitch upon any part of it, that can be more acceptable

so

Digitized by Google

to the Readers, than the laſt Chapter of the Firſt Book, wherein the Author deſcribes the *Fertility* of the Land of *Canaan*. Among the Liquors neceſſary for Mens Uſe (*ſays he*) Water, Wine, and Oil are the moſt conſiderable. The Land of *Canaan* afforded Water and Springs enough for its Inhabitants: Rains fell down at certain Times of the Year; and the Rain Water was kept in Ciſterns. The Oil of *Paleſtine* was better, and more plentiful than that of *Ægypt*, inſomuch that the *Jews* ſent Part of it into this laſt Country. *Solomon* ſent alſo every Year Twenty Meaſures of pure Oil to *Hiram* King of *Tyre*, as we read 1 *Kings*, v. 11. There were no Vines in *Ægypt*, and therefore Beer was the common Drink of the *Ægyptians*, as it appears from *Herodotus* and *Theophraſtus*. But Wine grew plentifully in *Paleſtine*, *Rabſhakeh* himſelf, 1 *Kings* XVIII. calls that Country, *A Land of Corn and Wine, a Land of Bread and Vineyards*: And 'tis well known, that the Wines of *Aſcalon*, *Gaza*, and *Sarepta*, were famous in far diſtant Countries.

The *Iſraelites* had alſo excellent Salt, commended by *Galen*; and abundance of Wheat, Barley and other Sorts of Corn, as it appears from the Scripture and the Talmud. The Land of *Canaan* is called *A Land of Wheat and Barley*, Deut. VIII. 8. And *Solomon* ſent every Year Twenty Thouſand Meaſures of Wheat to King *Hiram*.

There was great plenty of Oxen, Sheep, Goats and Fowl, as one may judge from ſo many Sacrifices appointed by the Law. The *Jordan* and the Sea of *Tiberias*, afforded Fiſh, as we read in the New Teſtament; and not to mention the Fiſh of Brooks and Torrents, thoſe of the Great Sea were carried as far as *Jeruſalem*.

There was alſo a great Quantity of Honey, beſides that which is wrought by Bees. That Honey runs from Olive-Trees, and is (ſays Mr. *Reland*) the *Wild Honey* that *John* the *Baptiſt* lived upon. *Dioſcorides* and *Pliny* call it *Elæomeli*. The Author quotes another Paſſage to the ſame Purpoſe out of *Diodorus*

Digitized by Google

Siculus. I ſhall not inſert thoſe Quotations, nor ſeveral others to be found in this Chapter, for brevity ſake.

The *Dates* and *Balſam* of *Paleſtine* are very much celebrated by ſeveral Ancient Authors. The *Iſraelites* wanted neither Flax nor Wool for Clothing. In ſhort, ſays Mr. *Reland*, ſince the Land of *Canaan* afforded all Neceſſaries for the Maintenance of ſo great a Number of Inhabitants, who lived upon the Product of the Country, it could not be ſo barren as ſome will have it.

Afterwards, the Author produces ſeveral Paſſages out of *Joſephus*, *Ariſtæas*, *Hecatæus Abderites*, *Polybius*, *Tacitus*, *Ammianus Marcellinus*, and St. *Jerome*, who repreſent *Paleſtine* as a very Fruitful and Pleaſant Country.

If it be ſaid that *Paleſtine* ſeems now to be very barren; that few Fields are manured; that it is full of naked Rocks, and diſmal Foreſts, *&c.* Mr. *Reland* anſwers, that he has fully proved it was not barren in former times; that after the Diſperſion of the *Jews*, that Country ceaſed to be cultivated as it was before; that the *Arabians* have laid it waſte, and continue to do ſo to this very Day, inſomuch that there is hardly any Country in the World more dangerous to travel in; that thoſe naked Rocks and that barren Ground might be ſo far improved by human Induſtry, as to produce Wine and Corn; that the moſt fruitful Soil becomes barren for want of being cultivated; and laſtly, that the moſt plentiful Countries are reduced to the moſt deplorable Condition by Wars and other Calamities.

A Paſſage of *Strabo* (Lib XVI.) has been quoted to prove the Barrenneſs of the Land of *Canaan*. That Paſſage runs thus. *Moſes carried the* Iſraelites *to that Place where* Jeruſalem *now ſtands, and made himſelf eaſily Maſter of it, as being a Tract of Ground that could not be envied, and not worth fighting for. It is a Rocky Place, abounding with Water; but the adjacent Country is barren and dry, and the Soil ſtony for the ſpace of Sixty Stadia.* In anſwer to this Paſſage, Mr *Reland* obſerves that *Strabo* has advanced many Falſi-

ties

Digitized by Google

ties concerning the *Jews*, and that he is mistaken in the very Words just now quoted 'Tis not true that *Moses* carried the *Israelites* as far as *Jerusalem*; nor did they easily make themselves Masters of that City, since it was possessed by the *Jebusites* till *David*'s time. But granting that all the Country round *Jerusalem*, for the space of Sixty *Stadia*, was so Stony as to produce nothing; (which is false;) does it follow from thence that all the Land of *Canaan* was of the same nature? The Readers will find some other Observations concerning the Fertility of *Palestine* in the Fourth Volume of these *Memoirs*, page 129.

This Geographical Description of *Palestine* is attended with many Maps perfectly new, and altogether grounded upon the Testimony of the Ancients. We are very much indebted to the Learned Author for publishing a Work so useful to understand the Sacred Geography, and consequently many Passages in the Holy Scripture.

ARTICLE XXVIII.

AN ACCOUNT of SWITZERLAND. *Written in the Year* 1714. London, *Printed for* Jacob Tonson, *at* Shakespear's *Head, over-against* Catherine-Street *in the* Strand, MDCCXIV. *in Octavo, Pag.* 247.

MR. *Stanyan*, Her Majesty's late Envoy in *Switzerland*, is the Author of this curious Relation, wherein he treats in Ten Chapters *of the Situation* of that Country: *Of its former and present State, as divided into* Cantons: *Of the Thirteen* Cantons

Digitized by Google

in particular: Of their Diets, and of the Helvetick *Union: Of their People and Diſpoſitions: Of their Religion: Of their Trade: Of their Revenues*: And *of their Militia.* The whole is attended with *An Account of the Allies of the* Switzers.

This Book is ſo conciſe, and ſo full of Matter, that I could not give as large an Account of it as it deſerves, without running into too great a Length. I never read a Work of this nature written with more Judgment: The Author diſcovers an uncommon Capacity, expreſſes himſelf with great Clearneſs, and though ſhort, is very Inſtructive, and fully ſatisfies the Curioſity of the Reader.

I ſhall confine my ſelf to ſome few paſſages, and begin with the following Obſervation upon the Mountains of *Swtzerland*, which I am the more willing to inſert here, becauſe it will confirm what has been ſaid in the foregoing Article concerning the Mountains of *Paleſtine.* "Though the greateſt Part of *the Mountains* "*of Switzerland* (ſays Mr. *Stanyan*) be covered with "Snow during the Winter; yet there are few that "are barren: Moſt of them afford good Paſture all "the Summer even to the Tops of them, for vaſt "Multitudes of Cattle; and in ſome Places one ſees "Corn grow where one would think the Ground "too ſteep for Men to climb up, and the Air too "ſharp to allow the Corn to ripen.

The ſecond Chapter, wherein the Author deſcribes *the former State of Switzerland*, will be very acceptable to the Readers, and particularly that Part of it, wherein he ſhews how the *Switzers* are indebted for their Liberty to the Courage and Valour of Three Peaſants; which gives him occaſion to make this Reflection. "Thus was the Foundation of the *Helvetick* "Liberty laid by Three honeſt plain Countrymen, "without any of the Advantages which high Birth and "great Riches bring with them towards the Execu-"tion of ſuch Popular Enterprizes. They were in-"ſpired with the Love of their Country, animated "by Revenge againſt their Tyrants, and tenacious of "their Liberty. Where ſuch Qualities are found, "and meet with Opportunities of exerting them-

"ſelves,

Digitized by Google

" ſelves, they make Patriots and Heroes, without the " Help of Birth and Fortune; and the People to this " Day, in Honour to the Memory of their Deliverers, " celebrate their Yearly Feſtivals with great Gra- " titude: They ſing Songs to their Praiſes; and the " Names of *Arnold Melchtal*, *Wernher Stouffacher*, " and *Walter Furſt*, ſound ſtill as great in their Ears, " as the *Brutus*'s of *Rome*, the *Doria*'s of *Genoa*, and " the *Naſſau*'s of *Holland*.

Mr. *Stanyan* does very much commend the *Switzers* for their Courage and Bravery. There is no one Quality, ſays he, ſo univerſally allowed to the *Switzers*, as that of Valour; and thoſe Nations who rally them for other pretended Defects, not only confeſs their Bravery, but are glad to pay dearly for the Service of their Troops. In all the Records of paſt Ages, where ever we find the *Helvetians* mentioned, it is very much to their Honour upon that Account. *Livy* and *Ceſar* ſpeak of them in their Writings, as of a brave Warlike People; and they have ever ſince kept up that Character in the World. The long Wars which they maintained againſt the Houſe of *Auſtria*, with ſo much Courage and Succeſs, in Defence of their Liberty, raiſed their Reputation to ſuch a Height, that the moſt powerful Princes of *Europe* coveted their Alliance. The Popes have often uſed them for the Support of their Spiritual Empire, and the obſtinate Defence they made, with a handful of Men, in a Battle near *Baſil*, againſt a powerful Army commanded by *Lewis* the Eleventh of *France*, when Dauphin, gave that Prince the firſt Deſire of making an Alliance with them, and of engaging a Body of their Troops in his Service. The *Sforza*'s, Dukes of *Milan*, owed the recovery of their Dukedom to the Alliance, and Support of the *Switzers*; and *Charles* the *Bold*, the laſt Duke of *Burgundy*, owed his Misfortunes and Death to the Enmity he had conceived, and the Wars he waged againſt them.

Their Troops are as famous for their Fidelity to the Service they engage in, as for their Courage; inſomuch that in all their Hiſtory, there is ſcarce to be found any Example of Treachery among them. We

have

Digitized by Google

have seen on the contrary, in the Two last Wars between the Allies and *France*, singular Proofs of their Fidelity; and that not only *Swiss* Troops in general, but even those of the same Canton, and commanded by Friends and Relations, being in different Service, have charged one another with great Fury, and without any Suspicion of Collusion between them.

It is a general Charge against the *Switzers*, that they Traffick with Men as with other Merchandise, and sell their Troops to those who will pay best for them, without considering the Merits of the Cause they are to fight for. This is a received Opinion in the World; but, says Mr. *Stanyan*, it is known to be a very groundless one, by such as have lived among them, and are acquainted with their Maxims, as will better appear from the following Considerations.

In the first Place, they never grant Troops to any Prince or State, but by vertue of some preceding Alliances; nor do I know of more than one Instance, wherein they have acted contrary to this Maxim; and that was in the Year 1694. when several Companies were raised in the Canton of *Berne* for the Service of the *States-General*; yet even in that Case the Canton proceeded with all imaginable Caution. For though an Alliance with the *Dutch* was promised them at the same time, which they knew would be very advantageous to their Affairs; yet because it was not actually made, they suffered indeed some private Citizens to raise Companies by Connivance, for the *Dutch* Service, but the Sovereign was not concerned in the Levy, nor would allow them for National Troops till the Peace of *Ryswick* was made.

Next, it is to be observed as another Maxim of theirs, that they grant Troops only for the Defence of the State they are given to, and not act offensively: So that they never permit the *Swiss* Troops in the *French* Service, to invade the Empire or *Holland*; nor, on the contrary, such as are in the Service of those two, to invade *France*. There are indeed Examples of *Swiss* Officers, who have acted contrary to this Maxim, to make their court to the State they served; but their Sovereign has never approved their Conduct

in

Digitized by Google

in ſo doing, and has often fined and puniſhed ſuch as have tranſgreſſed this Rule. As on the contrary, there are Examples of *Swiſs* Officers in the *French* Service, that have quitted good Poſts, becauſe they would not march with their Regiments into *Holland*, and the Empire, in the War of 1672.

Thirdly, All Levies for any Foreign Service, that are not authorized by the State, are forbid under ſevere Penalties; and ſuch as offend that way are ſure to be puniſhed, if they are diſcovered.

And *Fourthly*, The Sovereign never receives any Subſidy, or other Advantage from the Prince or State to whom a Levy of Troops is granted. The Cantons content themſelves with giving ſuch Auxilliary Troops as are ſtipulated by their Alliances, and procuring a beneficial Service to their Subjects without reſerving any Profit to themſelves. So that it plainly appears from theſe Limitations, that the common Reproach of their ſelling Men is very undeſerved, and ought perhaps leſs to be charged upon them than upon ſome of their Neighbours. The Author adds, that what he ſays of the *Switzers* upon this Subject, ought to be reſtrained chiefly to the Proteſtant Cantons; for it muſt be owned, ſays he, that the Conduct of the Catholick ones is by no means ſo regular, and gives often occaſion in other Caſes as well as this, of drawing Reproaches upon the whole Nation from Strangers, who do not enough diſtinguiſh between them.

The Reputation of the *Switzers* for Wit runs ſo low in the World, that whoever undertakes to defend them upon that Head, is in danger of being thought to have a very little ſhare of it himſelf. However, ſays Mr. *Stanyan*, that Conſideration ſhall not deter me from doing them Juſtice, both becauſe I am of Opinion, *that very little Streſs is to be laid upon National Characters* †, and becauſe I find that Strangers, who have

† *Eſpecially when they are given by Men, who neither underſtand the Language of a Foreign Nation, nor travelled into their Country*

Digitized by Google

have lived among them, do not think they deserve the Character they have upon that Account. It would be giving too much weight to such an Imputation to refute it seriously: Wherefore I shall content my self with saying, that I have no where met with Men of more Sound and Clear Judgment, of greater Dexterity in the Management of Affairs, nor of more lively Conversation, with true Wit and genuine Humour, than are to be found among some of that Nation, who have had the Advantage of a good Education improved by Travel. And I will be bold to affirm further, that I have seen some Subjects treated by a Gentleman of that Country with so great Penetration, such Justness of Thought, and Clearness of Expression, that the keenest Wit of *Spain* or *Italy* would have been proud to have been the Author of his Writings. Yet the heaviest Nations of *Europe* think they have a right of rallying the *Switzers* for their Dulness, though there seems to be no other Ground for it than that of the Poverty of their Country; for I am apt to think that what *Juvenal* says of single Persons,

Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit.

will be found to be as true of whole Nations; and that a poor People, like a poor Man, appears to many an object of Scorn ——

The Author observes, that the Peasants of *Switzerland* are excellent Husbandmen, who know how to make the utmost Advantage of an ungrateful Soil: So that by Application and Industry, some of them arrive at great Riches for People of that Rank, it being no extraordinary thing to see a Farmer worth Forty or Fifty Thousand Crowns.

Switzerland is extremely Populous; and the Author believes that the Women are the most Fertile of any in *Europe*. One generally finds Nine or Ten Children in a Family, and sometimes double the Number. Nay, there are Men in more than one Canton, now alive, who have above an Hundred Persons

Digitized by Google

ſons of both Sexes deſcended from their Loyns. The Catholick Cantons have the common Refuge of Convents, to eaſe Families that are over-ſtocked with Children; but among the Proteſtants, theſe numerous Offſprings are very burthenſome, and make the richeſt Man ſeem poor, when his Eſtate comes to be divided equally among them, according to their Laws mentioned by the Author in the Chapter of their Government.

Though great Numbers of Children are very chargeable to Families, yet Marriage does no where ſo univerſally obtain, as it does in *Switzerland*. And it is indeed made neceſſary by their Laws; for among the Proteſtants, no Body can have any Bailliage, or other Employment of Profit, that is not, or has not been Married. So that if they did not continually drain their Country, by keeping Troops in Foreign Service, they would ſoon be ſo much over-ſtocked, in proportion to the Extent and Fertility of it, that in all probability they would break in upon their Neighbours in Swarms, or go farther to ſeek out new Seats, as their Anceſtors attempted to do in the Time of *Julius Cæſar*, and as the *Huns* and other Northern Nations did upon the Declenſion of the *Roman* Empire.

It is obſerved of the *Switzers*, that they learn the Language, and put on the Manners and Faſhions of the Countries where they live, with great eaſe. They ſtudy them at firſt to render themſelves agreeable, and by degrees make them habitual; ſo that it is not difficult to find out by the Air and Dreſs of a *Swiſs* Officer in what Country he ſerves. Thoſe that ſerve in *France*, for Example, appear as different in their Dreſs and Humours from thoſe that ſerve in *Holland*, as if they were two Nations.

There are not wanting in *Switzerland* Learned Men in the Profeſſions of Divinity and Law, eſpecially in the Univerſity of *Baſil*, and the Academies of *Berne*, *Lauſanne*, and *Zurich*; but generally ſpeaking, their Clergymen are only Divines, and their Lawyers mere Lawyers: Few are to be found of an univerſal Knowledge, and as few that have a fine Taſte

Digitized by Google

Taſte of Polite Learning. This Defect does not proceed from want of Genius in the People, but rather, as the Author thinks, from want of Leiſure and Eaſe in their Fortunes.

The *Switzers*, ſays the Author, have always paſſed in the World for great Drinkers, and ſtill have that Character; yet I muſt do them the Juſtice to ſay, that how well ſoever they may have deſerved it formerly, it would be very unjuſt to reproach them with it at preſent. The common People of moſt Countries are apt to give into that Vice, and ſo does the *Swiſs* Peaſant; but for the People of Faſhion, whether Men of Buſineſs or of Pleaſure, the Practice of it is very rare among them, eſpecially in the Cantons of *Berne*, *Friburg*, and *Soleurre*. They have indeed Publick Feaſts, and ſolemn Occaſions of Rejoicing, wherein Exceſſes are committed; but their ordinary Habit and Courſe of Life is certainly very ſober. I am not indeed ſo well acquainted with the way of living in the other Cantons; but by what I have heard of them, I may venture to affirm of the *Switzers* in general, that they are the leaſt given to Drinking, of any Nation or Race of People ſprung from the *German* Stock.

Here follows the Character of the Women of *Switzerland*. They are generally ſpeaking, Handſome * and well-ſhaped. They want no Charms either in their Perſons or Converſation, eſpecially in the three Cantons of *Berne*, *Friburgh*, and *Soleurre*; where they receive Viſits with the ſame Freedom as in *France*; but in ſome other Cantons, where they are not often allowed that Liberty, want of Practice makes them a little puzzled in their Behaviour to Strangers. They have, generally ſpeaking, the Reputation of being Chaſte, and certainly are good Houſe-

* *The Author obſerves that the Women, who live in the Neighbourhood of the Mountains, are ſubject to Wens, or ſwelled Throats.*

Digitized by Google

House-wives; but perhaps their Chastity among the Protestants, is as much owing to the *Political* Institutions of their Country, as to their Complections and Devotion. For as on the one side, all serious Gallantries pass for Crimes among them, much more than in other Countries, and are punished as such when found out; so on the other, all Inceptives to Love are in a manner retrenched. All Publick Spectacles, such as Plays and Operas, are forbid. There are no Balls or Dancing allowed, but in case of a Wedding; and all fine Cloaths, with Silver or Gold, Jewels or Lace, are prohibited to both Sexes. Thus the Temptations, to which the Women are exposed, are fewer and weaker; while the Motives to deter them, are more and stronger than in other Countries. So that the Law and Custom, discountenancing all Gallantry, and the early Cares of a Family taking up their Time and Thoughts, there are few of them that busy themselves in Love-Intrigues, which seem to be the Effect of Idleness and Luxury among the Women of other Countries.

After these Observations, Mr. *Stanyan* epitomizes the Character of the *Switzers* in the following Words: They are, says he, equally brave in Arms, and faithful to their Engagements: They have more Esteem for the Military Vertues than for the Civil ones; yet are desirous to live in a perpetual Peace themselves, and to make War for others. They are perfectly able, when united, to defend themselves against any Invader; but not in a Condition to make Conquests upon their Neighbours: Their Country is crowded with People, which generally make the Riches of other Nations, but for want of Trade, increase the Poverty of this. It produces none of the Superfluities of Life, and not enough of the Necessaries; yet by the Advantage of their Situation, both are supplied them by their Neighbours at reasonable Rates. It happens to be placed almost in the Center of *Europe*, without being thoroughly known; and they are courted for their Valour by some of their Neighbours, who scarce allow them any other good Quality. One may say of their Republicks, as of private Men: They are

placed

Digitized by Google

placed in a certain mediocrity of Fortune, which puts them below Envy, and above Contempt. One finds among them none of the gaudy Pleasures of Courts, but a great deal of the Satisfaction, which proceeds from a quiet easy Life. In short, they have more Wit, and perhaps less Sincerity, than the World allows them, and seem to conceal some of the Subtilties of the *Italian* under the Frankness of the *German*. Their Virtues are natural to them, and their Vices chiefly owing to the Temptations, which Men, struggling with Difficulties, are apt to fall under.

Mr. *Stanyan* proceeds to give an Account of the Religion of the *Switzers*. The Catholick *Switzers*, says he, are thought to be the most zealous and bigoted in *Europe*, partly from the Ignorance wherein they are educated, and partly from their Mixture with the Protestants. For it has been long observed, that where the Two Religions are tolerated in the same Country, the Enmity upon that Account is greater, than between the Professors of each, who are of different Nations. Because where People of different Persuasions live together, and are obliged to have a continual Intercourse one with another, the likelihood of making Converts is greater, from the Propensity of the common People to reason among themselves about Religious Matters. The Clergy therefore to prevent these Desertions among their Flocks, take more Pains to raise the Aversion and Horror of the People against the Religion of their Adversaries, than in a Country where there is but one Religion professed. For which Reason it proceeds, that the *Roman* Catholicks in *Switzerland* do really entertain most frightful Ideas of the Protestant Religion, and act in pursuance of them, upon any Question that arises about it.

It were to be wished, that the Protestants agreed, like the Catholicks, in Doctrine and Discipline, as well as in one common Name; but they are unhappily so divided into several Branches, that the general Denomination of Protestants does not sufficiently denote the Species. The Protestant Cantons are of the Reformed Religion, as it was established in *France*, and

as

Digitized by Google

as it now ſubſiſts in *Holland*, both in Doctrine and Diſcipline. They embraced the Reformation, at the ſame time that the great Revolution in Religion happened. While *Luther* preached in *Germany*, and *Calvin* at *Geneva*, *Zuinglius*, *Oecolampadius*, *Bucer*, *Bullinger*, and others, were carrying on the ſame Work at *Zurich*, *Baſil*, and other Parts of *Switzerland*. There was at that time ſo general a Diſpoſition to ſhake off the Yoke of the Papacy, and reform the Abuſes crept into the *Romiſh* Religion, that it is highly probable, the Change would have been univerſal in that Country, if the Controverſy had been decided by Scripture and Reaſon. But the Catholicks not thinking fit to truſt their Cauſe to the Force of Argument, had recourſe to the beſt Expedient, Arms, and made War upon ſuch as embraced the New Opinions, as they were then called; wherein they were ſo Succeſsful, that they got the better of the Proteſtants, particularly in a Battel fought at *Coppelen* in 1531; by which means they ſtop'd the Progreſs of the Reformation, reducing by Force to the *Romiſh* Religion many who had deſerted it, and fixing others that were wavering. Notwithſtanding which Succeſs, more Battels were fought between them before they could come to any Agreement. At laſt both Parties growing weary of the Civil War, a Religious Pacification was made, by which it was among other things ſtipulated, "That every Canton ſhould regulate Religious Matters, as it thought fit, in its "own Dominion, each retaining the Religion it then "profeſſed, and engaging not to moleſt any of the "others upon that Account" This Agreement was made in 1531.

There is no Toleration in the Proteſtant Cantons: Every body muſt conform to the eſtabliſhed Religion of the Canton, or leave the Country, though they be Natives. They are not ſo void of Chriſtian Charity, as to impriſon, or inflict corporal Puniſhment on thoſe that diſſent from them; but they oblige them to retire out of the Country, with full Liberty however of SELLING THEIR ESTATES, and *carrying their Effects along with them.*

Digitized by Google

The Proteſtant Cantons have not been much troubled with Sectaries ſince the Reformation; ſo that their Endeavours to eſtabliſh an Uniformity, both in Doctrine and Diſcipline, have been hitherto ſucceſsful; yet they have not been totally freed from them: And in the Canton of *Berne* particularly, two Sects have ſprung up, which would probably have ſpread further, if they had not been cruſhed in the beginning. One of them is called the *Pietiſts*, and the other the *Anabaptiſts*. The former pretend only to a greater Sanctity of Life, and Purity of Manners, than their Neighbours. They abſtain from the publick Worſhip of the Church, ſome under the humble Pretence of Unworthineſs to appear in God's Houſe; and others, becauſe they ſay they cannot be edified by the Preachings of Worldly-minded Men, whoſe Lives are a Contradiction to their Doctrines. Mr. *Stanyan* has no good Opinion of thoſe *Pietiſts*: They ſeem (ſays he) to be a Sect of ancient Hypocrites, revived under another Name; for thoſe, who have obſerved their Manner, find moſt of them to be puffed up with Spiritual Pride, and fraudulent in their Dealings, making uſe of the Mask of Religion, the better to ſurpriſe the Eaſy and Credulous. Such of them, as uſed to go about dogmatizing, in order to make Converts, have been baniſhed; but thoſe that keep their Opinions to themſelves, are not taken notice of.

As for the Anabaptiſts, their Sect is not new in the World, but was ſo in the Canton of *Berne*, till of late Years, when it began to make ſo conſiderable a Progreſs among the common ſort of People, that the Sovereign was forced to interpoſe his Authority, in order to put a ſtop to it. They have two Tenets, whereof one renders them obnoxious to all Sovereigns, and the other makes them particularly unfit to be ſuffered in *Switzerland*. The firſt is, that they do not willingly acknowledge the Power of Magiſtrates, or take an Oath of Fidelity to the Sovereign, as a Pledge of their Obedience: And the Second, that they hold it utterly unlawful to bear Arms, even in Defence of their Country. This laſt Opinion is not only

Digitized by Google

only deſtructive of the End for which publick Societies of Men were inſtituted, which was Self-Preſervation, but is more particularly dangerous in *Switzerland*. In moſt other Countries, the Sovereigns have ſtanding Troops in conſtant pay ready to be employed in their Defence, when it is neceſſary; but in this they keep no regular Troops on foot, and rely entirely on their *Militia*; ſo that if this Opinion of the Unlawfulneſs of bearing Arms ſhould prevail, they would become a Society of non-reſiſting Chriſtians, who muſt neceſſarily fall a prey to the firſt Invader. And in Fact the Government of *Berne* perceived, that ſeveral of their Peaſants, who were enrolled in their *Militia*, began to excuſe themſelves, upon Scruples of Conſcience, from marching when they were commanded: So that it was thought high time to put a ſtop to this growing Evil; which, if it had ſpread, muſt have ended in the Diſſolution of their State. Therefore they began to apply the Remedy, by baniſhing all their Teachers, and putting a Price upon the Heads of ſuch of them, as ſhould be found in the Country after a certain Time, declaring they ſhould, in caſe of Diſobedience, be puniſhed with Death. Some of them upon this Proclamation, retired out of the Country; whereof a few returned in a ſhort Space of Time, and were executed, as faſt as they could be apprehended. But the Sovereign finding, that other Teachers ſprang up daily in the room of thoſe that were baniſhed, and yet thinking it too cruel to put People to Death for Matters of Conſcience, reſolved to go to the Bottom of the Evil, by baniſhing all Anabaptiſts in general. Some of them left their Country voluntarily, and others were carried by Force; ſo that ſeveral Hundreds have been ſent abroad at different times. The laſt Convoy of them conſiſting of about Three Hundred, was ſent to *Holland* about three Years ago; ſince which Time, there has been no more Talk of them in the Canton of *Berne*, and the Sect ſeems to be quite extinguiſhed there.

The moſt plauſible Reaſons alledged by them for not tolerating Proteſtant Diſſenters, are grounded only upon Political Conſiderations. They ſay, that

Digitized by Google

if they ſhould tolerate them, their powerful Neighbours of the *Romiſh* Church would perhaps from thence take Occaſion to demand a Toleration of Catholicks; that it is found by Experience, that no Controverſies are handled with ſo much Warmth, as Religious ones; that thoſe Sorts of Diſputes ever have an Influence upon the State, which, though managed with never ſo much Moderation, raiſe Parties that muſt neceſſarily weaken it, and when puſhed with Violence, as they generally are, often endanger the Subverſion of the Government; that the Catholick Cantons are continually upon the Watch, to take Advantage of them, and would not fail to ſupport the Diſſenters againſt the eſtabliſhed Church, to gain a Party to their Intereſt, and to play the Two Parties one againſt the other, in order to ruin the whole. For theſe and other Reaſons, they ſay, it is inconſiſtent both with their inward and outward Security, conſidering their Situation, to tolerate Diſſenters in their Country. They grant indeed, that if divers Sects had taken root among them from the time of the Reformation, and grown together with it, they ſhould not think it juſt to extirpate them by violent Means: But ſince there has been a perfect Uniformity of Worſhip from that time, they think themſelves ſufficiently authorized, by Divine and Human Laws, to cruſh any Sect in its Infancy, which, if left to it ſelf, would infallibly produce a Schiſm in the Church, and Diviſions in the State.

Theſe Obſervations are ſufficient to raiſe the Curioſity of thoſe, who have not ſeen Mr. *Stanyan*'s Book. I ſhall conclude with Three or Four Remarks. The Readers will be very well pleaſed with that Part of his Work, wherein he gives an Account of the *Militia* of the Canton of *Berne*, and ſhews upon what foot it ſtands. He unfolds the Government of *Switzerland* with great Ability. His *Parallel between the Common-wealths of* Greece, *and thoſe of* Switzerland, is a valuable Piece. Laſtly, his *Account of the Allies of the* Switzers, though ſhort, is very ſatisfactory. This Book will be an excellent Model for thoſe, who

Digitized by Google

who ſhall undertake hereafter to compoſe a Work of the ſame Nature.

An ADDITION *to the foregoing Article.*

THE following Paſſage ſhould have been inſerted above in its proper Place. When great Numbers of *French* Proteſtants, *ſays Mr.* Stanyan, left their Native Country, after the Revocation of the Edict of *Nantes*, many of them retired into *Switzerland*, and tried to eſtabliſh ſeveral Manufactures there; but not being ſufficiently protected and encouraged by the Sovereign, and being on the other hand perſecuted by the Native Citizens, who will not ſuffer any Foreigner to exerciſe his Trade in any of the Capital Cities, they were forced to give over their Deſign, and removed into other Countries, that gave them a more kind Reception. By this means the Proteſtant Cantons loſt the beſt Opportunity, they perhaps will ever have, of erecting new Manufactures at home. The Priviledges granted to the Citizens, of excluding all Strangers from exerciſing any Trade, might be juſtified, if they could work as well themſelves; but ſince they are neither good Workmen themſelves, nor will ſuffer Strangers, that are ſo, to live among them, there is no hopes of ſeeing any uſeful Manufactures flouriſh. This Difficulty (*continues the Author*) I take to be greater, than that ariſing from the Want of Materials of their own Growth: So that till the Sovereign find out ſome way of limiting the Priviledges of their Citizens, ſo as to make them conſiſtent with the publick Good, the *Switzers* will always be cloathed by Foreigners, and drained of their Money, to pay for other People's Goods and Labour.

Digitized by Google

ARTICLE XXIX.

WITTEMBERG.

Acta Literaria, quibus Anecdota Animadverſionum ſpicilegia e Codd. MSS. quorundum eruta comprehenduntur: ex Bibliotheca ſua Henr. Leonardus Schurzfleiſchius edidit, & inſertis e Schedis B. Fratris elogiis atque obſervationibus illuſtravit. Vitembergæ. 1714. *in* 8vo.

This Book contains, among other things never before publiſhed, the Obſervations of *Scaliger* upon the New Teſtament of *Beza*; the Notes of *Daniel Heinſius* upon St. *Epiphanius*; ſeveral Emendations upon the Inſcriptions collected by *Gruterus*; and the Notes of *Salmaſius*, and others, upon the Epiſtles of *Ariſtænetus*.

FLORENCE.

A New Edition of the Works of *Galilei* is actually in the Preſs: It will contain ſeveral Pieces of that Author never before publiſhed.

The Academy *della Cruſca* deſign to publiſh a new Edition of their Dictionary enlarged.

PARIS.

THE Abbot *Fleury*, heretofore Under-Preceptor to the King of *Spain*, and the late Dukes of *Burgundy and Berry*, has publiſhed the XVIIth Volume

Digitized by Google

lume of his *Eccleſiaſtical Hiſtory*, from the Year 1230, to the Year 1260. *In 4to. pag. 646.*

FATHER *Calmet's Commentary upon* ECCLESIASTICUS is come out. *Paris.* 1714. in *4to. pag.* 754.

That Book was written in the Reign of *Antiochus Epiphanes*, according to Father *Calmet*, who conjectures that the Author, during the Perſecution raiſed by that Prince, fled into *Egypt*, where he compoſed that Work.

The Author of the *Latin* Tranſlation is not known: That Verſion is very ancient; and Father *Calmet* believes it was made by the ſame Perſon who tranſlated the Book of *Wiſdom*. Next to Father *Calmet's* Preface, there are Four Diſſertations. The firſt concerns the Funeral Rites of the *Hebrews*; the Second, their Phyſick and their Phyſicians; the Third, their Diet; and the Fourth, their Syſtem of the World.

ARTICLE XXX.

THE following Catalogues *being of ſuch uncommon* Plants, *which grow* Spontaneouſly *in* Spain *and* Italy, *whoſe* Figures *by D.* Jam. Barrelier *are juſt publiſh'd in* France: *It's hoped a* Claſſical Liſt *of them after the Method of the late* Celebrated *Mr.* RAY, *will not be unacceptable to the moſt* Curious Botaniſts *of this and thoſe Countries they grow in. It may*

Digitized by Google

alſo prove an Inducement to others to communicate the like, by which every one may know their own Product.

Catalogus Plantarum *Indigenarum* Hiſpaniæ *&* Italiæ, *quarum* Icones *a* Jacobo Barrelier *nuper* inciſæ *ſunt.*

Plantæ Hiſpaniæ, *Flore* Stamineo, Compoſito, Radiato, *&c.*

Botrys Bæticus *Atriplicis* ſylv. facie *Fig.* 1185.
Botrys incanus, ſerratis foliis, *Abrotoni* facie F. 486.
Kali candicans, minori folio 216.
Kali genic. aphyllantes, gilvis phœniceiſve floſculis 215.
Kali vermiculat. incanum, fruticoſum 205.
Kali vermic. viride, fruticans 206.
Plantago anguſtifolia ſerrata 749.
Plantago trinervia, latifolia, minor incana 745.
Polygonum fruticans *Botryoides* majus 732, 3.
Polygonum frutic. *Botryoides* medium 731, 1.
Polygonum frut. ſupinum, majoribus foliis 716.
Polygonum fruticoſum erectum 713.
Polygonum frut. ſupinum, majoribus foliis 716.
Polygonum frut. ſupin. *Ericoides* cinericeum, *Thymi* folio 714.
Polygonum frut. ſupin. *verticillatum*, fol. minimis 715.
Polygonum incanum rotundifol. *Halimoides* fruticans 733.
Polygonum montanum Niveum *Roſeum* majus 687.
Idem minus, compactioribus foliolis 688.
Tragopogon Pinifolium 496.
Aſter *Conyzoides*, anguſtiſſimo *Linariæ* fol. 605.
Aſter *Conyzoides* luteus, *Piloſellæ* folio 1208.
Conyza mont. ſaxatilis, *Hyſſopi* folio, villoſo & glutinoſo 158.
Conyza paluſtris minima 1175.
Jacobea Lini folio 802.
Elychryſum maximum 225.

Ely-

Digitized by Google

Elychryſum trifidis foliis, majus 189.
Elychryſum trifidis foliis, minus 190.
Gnaphalium minimum, ſupinum 295.
Gnaphalium ſylv. ſupinum, retuſis foliis 1147, 2.
Gnaphalium vulg. majus, flore citrino amplo. 33.
Leontopodium verius *Dioſcoridis* 296.
Bellis minima, inciſis caule foliis 1153, 1.
Millefolium minus album 1115.
Millefolium minus criſpum, fl. albo 1114.

Plantæ Flore Nudo, Fiſtuloſæ ſeu *Capitatæ*, & *Nodifloræ.*

Abrotonum fœmina *incanum* 463.
Abrotonum fœm. *tenuifolium* incanum 430.
Abrotonum fœm. *tenuifolium* virens 429.
Abrotonum fœm. *tomentoſum*, criſpum, incanum 226.
Abſinthium minus, majoribus albiſque inciſis foliis cinereis 459.
Abſinthium minus, tenuifol. altè inciſis *foliis* cinereis ſalſis 460.
Abſinthium minus, oblongis dentatis *foliis* cineriçiis 461.
Abſinthium incanum minus, tenuifolium criſpum 485.
Abſinthium pumilum, palmatum minus, argenteo ſericeoque *foliis* 462.
Artemiſia tenuifolia, *major* 590.
Artemiſia tenuifolia, *media* 589.
Cryſanthemum Valentinum *ſeu* tenuifol. *fl.* aureo aphyllo 449.
Atractylis cærulea, inciſis foliis 591.
Atractylis fol. integro & cinereo, *flore* citrino, 593.
Atractylis tenuifolia, *flore* luteo 594.
Carduus ferox mitior 473.
Carduus ferox, *ſpinis* majoribus 474.
Carlina minima Cauloides 592.
Centaurium majus purp. folio *Cinaræ*, Pyrenaicum 513.
Jacea latifol. nervis fol. lanuginoſis 137.
Jacea minor *Hieracii* fol. capite ſpinoſo 160.
Jacea minor *Globulariæ* fol. fl. purp. 159.

Jaceæ

Digitized by Google

Jacea minima *Globulariæ* fol. fl. purp. 162.
Jacea minima tenuifolia erecta 161.
Jacea tenuifolia purpurea 140.
Stœbe mont. tenuifolia villosa 317.
Stœbe tenuifolia erectior 359.
Arctium montanum anguſtifolium 1193.
Eryngium minimum *trifidum* 36.
Eryngium umbellatum *Hiſpanicum* 35.
Scabioſa mont. integro ſubrotundoque *fol.* major 165.
Eadem minor 169.
Eadem minima 164.
Scabioſa mont. integro anguſtoque *fol.* minor 166.

Herbæ *Umbelliferæ, Stellatæ, & Aſperifoliæ.*

Bupleurum fruticans anguſtifolium 255.
Oreoſelinum rotundifolium *Hiſp.* 350.
Thapſia tenuifolia, lucido rigidoque folio 556.
Rubeola mont. major *Hſp.* 596.
Anchuſa anguſtis dentatis foliis 577.
Anchuſa anguſtis villoſis foliis 578.
Echium luteum minimum *Hiſp.* 1254.
Lycopſis anguſtifolia minor 1011.
Lycopſis Spatulæ folio *Hiſp.* 1012.

Herbæ *Verticillatæ* & *Naſifloræ.*

Horminum folio *Herbæ Venti*, fl. cæruleo 1317.
Horminum ſubrotundo folio, flore cæſio 200.
Horminum ſylv. majus. Haſtato folio, fl. cæſio 186.
Marrubium album *Hiſp.* majus 686.
Marrubium rot. *alb.* majus. *ſeu* latifolium 767.
Marum album minus *Dorycnii* folio 693.
Marum nigrum fl. purp. *Piperella* Hiſp. 694.
Marum nigr. purp. minus 1223.
Marum parvo oblongo obtuſo folio 689.
Marum Sampſuci *folio* 1224.
Marum Thymifolium incanum, ſpicatum, crenato folio, *Pulegii* odore 690.
Marum tenuifolium *Thymi* facie 771.
Nepeta anguſtifolia minor 735.
Nepeta tuberoſa ſpicata *purpurea* 1131.
Nepeta tuberoſa *Violacea* ſpicata minor 602.

Polium

Digitized by Google

Polium mont. non crenatum. *fl.* albo 1049.
Polium *Valent.* frutic. anguſtif. *fl.* albo 1048.
Satureia ſpicata minor, tenui *Laricis* folio 1251.
Stœchas *Arab.* caule folioſo, fl. albo 301.
Thymbra ſpicata verior 1230.
Thymum Cephaloton 302.
Thymum ſylv. frondoſum, oblongis foliis 787.
Teucrium cæſio & amplo *Roriſmarini* fol. *Bæticum* 512.
Tragoriganum comoſum *ſeu* criſpis & capillaribus foliis 772.
Tragoriganum *Dictamni* capite 788.
Crateogonum Hiſpanicum 3762.
Crateogonum pumilum luteum, *Abſinthii* fol. 375.
Digitalis Verbaſci *fol.* purp. minor perennis 1183.
Euphraſia Vermiculato folio 1204.

Viola *Hiſpanica* fruticans 568.

Plantæ *Leguminoſæ* ſeu *Piſifloræ.*

Anonis lutea viſcoſa minor, marina latif. 1105.
Anonis luteo-purpurea minima anguſtif. 1104.
Anonis non ſpin. rotundifol. ſpicata purp. 258.
Anonis non ſpinoſa, villoſa, viſcoſa, 775.
Cicer mont. frut. incanum latifolium, caule tortuoſo & tomentoſo, flore purpureo 420.
Cicer ſylv. frut. anguſtifol. non ſerratum.
Cicer ſylv. frut. incanum, anguſtif. ſerratum, fl. purp. 299.
Dorycnium luteum carnoſius 133.
Fumaria Henneaphyllos ſaxat. fl. vario 42.
Fumaria tenuifolia *erecta* purpurea 41.
Geniſta, ſpartum ſupinum, *caule* folioſo 570.

Plantæ *Tetrapetalæ, Pentapetalæ,* &c

Erucula flore rubello *Hiſp.* 1962.
Leucoium minus anguſtifol. *luteum* 1000.
Papaver *Rhœas* integro folio 1191.
Ruta ſylveſtris *Lini* folio 1186.
Thlaſpi ſpinoſum *Hiſpanicum* 808.
Thlaſpi ſupinum, minoribus *foliis* congener 809.
Thlaſpi Thymi folio, *utriculo* ſubrotundo mucronato 807.
Thlaſpi fruticans erect. anguſti fol. utriculis ſubrotundis 810.

Con-

Digitized by Google

Convolvulus minor *Spicæ* foliis 311.
Convolvulus saxatilis, erectus, villosus, perennis, *flore* ex albo purpurascente 470.
Solanum ferox rotundifolium 1173.
Alcea hirsuta minima, flore cæsio 1169.
Althea frutescens incana, minore folio 428.
Althea rugosior, rubro flore 427.
Cistus *Halimi* minoris folio *Hisp.* 1316.
Cistus *Halimi* fol. *fl.* luteo amplo, maximus 292.
Cistus incanus *Majoranæ* folio 313.
Cistus *Ledon* Salicis *folio.* 314.
Cistus minor, brevi vermiculatoque folio 286.
Chamæcistus brevi vermiculatoque folio minor 446.
Chamæcistus angusto *Thymi* folio.
Chamæcistus incanus *Tragorigani* folio 415.
Chamæcistus luteus, toroso folio. 439.
Coris lutea *Ericoides* fruticans 351.
Linum fruticans leptophyllum 819
Linum fruticans oxyphyllum, 330.
Linum syl. frut. crispum, parvo flore albo 795.
Linum acutis foliis amplo flore 1014.
Lychnis fruticosa angustifol. minimo flore albo 997.
Portulaca *Betica*, luteo *flore*, spuria aq. 336.
Valeriana minor *Cornucopoides* rubra 741 2.

Filices & Frutices.

Adiantum *Filicinum* leptophyllum, elatius 431.
Filix *Florida* minor *Hisp.* 37.
Lonchitis mollior lanuginosa *Ceterac* facie minor 857.
Lycium angustifolium *Hispanicum* 996.
Lycium latifolium *Hispanicum* 995.

PLANTÆ *Italicæ:* Flore Stamineo, Composito, Radiato, &c,

Alchimilla minor hirsuta cinericea 728.
Plantago major, *spica* foliosa 746.
Taraxicum tenuifol. saxatile 237.
Tragopogon mont. angustif. *fl.* ferrugineo 811.

Trq:

Digitized by Google

Tragopogon mont. *flore* atropurpureo 812.
Aster ſupinus luteus *Maſſilloticus* 1151.
Conyza minor fruticans, viridi *Stœchad. Citrinæ* folio, *fl.* folioſo luteo 369.
Conyza montana *Bellidis* folio, croceo *flore* ſingulari 361.
Jacobæa Alpina, incana minor 262.
Jacobæa Linifolia *Italica* 268.
Jacobæa marit. minima glabra, *Senecionis* folio 261.
Jacobæa mont. polyanthos *fl.* aureo, *fol.* longis & integris 266.
Baccharis minor, fl. *Aſteris* luteo 1145.
Chryſocome citrina ſupina, *latifolia* 367.
Gnaphalium *Roſeum* acutioribus *foliis*, acaulon 1147, 1.
Bellis mont. major, hirſuta, *caule* folioſo, non ramoſa *Nurſina* 437.
Bellis mont. minor, ramoſa glabra, *Cotyledonoides* Nurſina 1237.
Chamæmelum mont. incanum *Abſinthoides* 457.
Chryſanthemum maj. latiori *Chamæmeli* folio, *flore* aureo folioſo 451.
Chryſanthemum *Tanaceti* fol. fl. aureo 465.
Chryſanthemum *Tanaceti* folio, *fl.* albo montanum 466.
Leucanthemum *Alpinum* anguſtifolium 455, 2.
Leucanthemum *Alpinum* latifolium 455, 1.
Leucanthemum *Alpinum* tenuifolium 455. 3.
Pyrethrum alt. min. ceſpite radice, *Anthemidis* flore 522.
Tanacetum inodorum, *Leucanthemum* Alpinum 991.

Plantæ Capitatæ, Umbelliferæ & Stellatæ.

Acarna *Theophraſti* Imperato *Ilvenſis* s. Ital. 1211
Carduus nemoroſus *Italicus* 417.
Centaurium majus luteum *Alpinum* 514.
Stœbe *Erucæ* folio, rubro *Cyani* flore 504.
Stœbe mont. tenuifol. fol. & capite ſpinoſis 385.
Stœbe tenuifol. incana, magno capite 348.
Libanotis tenuifolia, *Feniculi* ſemine, 836.

Liba-

Digitized by Google

Libanotis tenuif. altera, *Ferulæ* folio & ſemine 835.
Panax *Heracleum*, altè, acutè & tenuiter inciſis foliis, 707.
Peucedanum *Ital.* longioribus foliis, majus 78.
Pimpinella Sax. hircina major, fol. altè inciſis montana 737.
Saxifraga viminea, altis nutantibus umbellulis 1184.
Seſeli ſubrotundo *Selini* folio, fl. luteo 241.
Rubia lævis *Linifolia* Montis Virginis 483.

Plantæ *Aſperifoliæ*, *Verticillatæ* & *Naſifloræ*.

Bugloſſum minus anguſtif. *fl.* violaceo, *albo* umbilico 1207.
Bugloſſum *ſcorpioides* hirſutum, *fl.* cæruleo *Ital.* 403.
Bugloſſum ſylv. minus, *fl.* azureo, *rad.* perenni 333.
Heliotropium medium ſtrigoſius *Ital.* 196.
Lycopſis lato *Plantaginis* folio 1026.
Betonica *Alpina* incana purpurea 340.
Calamintha *Pulegij* odore minor, *Nepetella* Ital. 1166.
Horminum ſylv. inciſo folio, *cæſio* flore 220.
Horminum ſylv. majus *Hæmatodes* glabrum; fl. cæruleo 185.
Meliſſa ſylv. hirſuta major 1222.
Prunella latifol. *Ital.* fl. carneo 562.
Stachys *Lychnoides* incana, anguſtif. *fl.* azureo 1187.
Teucrium fruticans amplo & albo flore 895.
Thymum Hircinum *Italicum* 887.
Alectorolophos *Ital.* luteo-pallida 665.
Alectorolophos *Ital.* verſicolor ſpicata 666.
Antirrhinum majus anguſtifol. amplo flore *Romanum* 638.
Chamæ Linaria violacea *Italica* 1152.
Linaria purp.-violacea maj. non repens 1021.

Plantæ

Digitized by Google

Plantæ *Tetrapetalæ*, capit. *echinatis*, *&c.*
Cardamine ſylv. minor *Italica* 455.
Eruca ſylv. fl. albo *Italica* 132.
Eruca ſylv. minor lutea, *Burſæ Paſt.* folio 1016.
Jon-Draba Apula *Alyſſoides* ſpicata 253.
Leucoium mont. luteum ſubrot. *Thlaſpi* utriculo 849.
Eſula fruteſcens s. *Pityuſa* Romanorum, 197.
Tithymalus Dendroides major & verior 910.
Tithymalus *Lini* folio major 821.
Tithymalus marinus latifolius Ital. 823.
Tithymalus marin. rotundifolius Ital. 824.
Tithymalus marin. fol. retuſo *Terracinæ* 833.
Tithymalus marin. *Myrtifolius* Ital. 1203.
Tithymalus marin. ferratus *Ital.* 1202.
Tithymalus mont. *Eſulæ* folio minore 822.
Polygonatum ramoſ-perfoliatum luteum 719.
Althea virens rotundif. fl. amplo purp. 479.
Caryophyllata *Alpina* minima, fl. aureo 399.
Caryophyllata *Alpina* tenuifol. incana. fl. luteo, longius radicata 400.
Ranunculus Alpin. *Coriandri* fol. *fl.* alb. purp. 456.
Ranunculus *Apennin.* albus *Saniculæ* majoris folio 88.
Ranunculus aquat. albus, lato & *Feniculi* folio 565.
Ranunculus minor, *Rutæ* folio, fl. ſimpl. *grumoſa* radice 1153, 2.
Ranunculus minimus *Apulus* luteus 791.
Ranunculus tenuifol. luteus, *ſtrumoſa* radice *Soraſtenſis* 581.

Herbæ Flore *Campanulato* & *Pentapetalo.*

Campanula minor *Alpina*, fol. *Cochleariæ* 454.
Campanula ſaxatillis, rotundifol. hiſpida *flore* cæſio amplo 453.
Rapunculus *Alopecurinus* fl. albo, *Ital.* 892.
Repunculus Cornic. cærul. mont. major 526.
Gentiana *Alpina* major, *flore* aureo & purpureo obſoleto 69.
Gentianella *Alpina* fugax, fl. aureo 104.

Gen-

Digitized by Google

Gentianella *Alp:* lato rotundiore folio, *fl.* amplo reflexo, colore azureo 105.
Gentianella *Alpina* folio acuto, *flore* minus patulo albo 106.
Eadem flore *cæruleo.*
Eadem flore *cæsio.*
Gentianella *Alpina* verna major, subrotundo folio, cæruleo 98.
Caryophyllus, mont. umbellatus, *floribus* variis, luteis, ferrugineis 497.
Cistus angusto *Serpylli* folio, villosus, fl. aureo 488.
Cistus *Serpylli* folio villoso, fl. pallido 366.
Cistus *Halimi* folio, fl. luteo majore 291.
Cistus *Oleæ* folio villoso, fl. aureo 365.
Cistus *Thymi* folio, saxatilis 290.
Geranium *Batrachoides*, fl. purp. reflexo 39.
Geranium *Hæmatodes* purp. parvo flore 67.
Linum mont. luteum *Ital.* 820.
Linum sylv. latifol. vinoso amplo flore 1013.
Lychnis *Corollaria* umbellifera *Alpina*, fl. purp. 1005.
Lychnis pumila *Caryophylli* fl. rubello 998.
Saxifraga rotundifolia, *fl.* albo annua 242.

Herbæ *Leguminosæ*, *Bulbosæ*, *Anomalæ*, &c.

Anonis non spinosa, purpurascens minor 354.
Anthyllis *lunaria*, fl. luteo *Ital.* 575.
Anthyllis *lunaria*, fl. luteo Ital. 576.
Astragalus incanus toment. pallido globoso flore 722.
Lupinus luteus *Ital.* 1032.
Melilotus maj. *Cilicia*, siliquosa inodora, luteo amplo flore 543.
Polygala mont. *Ital.* fl. aureo 721.
Trifolium, luteum *cap.* rotundo folliculoso 864.
Trifolium *Fragiferum* minus, oblongo capite 851.
Arisarum serpent. rotundif. *rad.* globosa 573
Crocus vernus minor violacea, medio purp. 383.
Crocus vernus latif. *fl.* violaceo diluto max. 384.

Narcissus

Digitized by Google

Narciſſus albus medio-croceus ſtellatus, parvo calyce *Romanus* 957.
Id. majori calyce ſerot. *Romanus* 958
Narciſſus albo-ſulphureus, medio-croceus ſtellatus, minor ſerotinus *Romanus* 961.
Narciſſus albus medio-croceus medius ſtellatus, ſerotinus *Romanus* 962.
Thalictrum *Batrachoides* minus. fl. albo 480
Valeriana bulboſa ſuaveolens 867.
Valeriana mont. minor, integris foliis. 868
Fungus *Coralloides* Roſeus 1259.
Fungus *Coralloides* luteus 1260
Polypodium majus acuto folio *Viterbienſe* 110.
Gramen *Typhinum* aquat. ſupinum minus 54.
Chamalea pumila ſaxatilis fl. palido 234,
Laurus latifolia *Italica* 877.

The foregoing Catalogues were brought to me by the late Mr. Petiver, *an eminent Botaniſt, and printed at his deſire.*

ARTICLE XXXI.

A FURTHER ACCOUNT of the Book entitled, APOLOGETICKS of the Learned *Athenian* Philoſopher *ATHENAGORAS, &c. publiſhed by Mr.* HUMPHREYS. (*The firſt Account may be ſeen above, Art.* XXVI.)

Digitized by Google

II. THE next Piece, contained in this Volume, is a *Diſſertation upon* Athenagoras, *and his Remains*, written by Mr. *Humphreys*. That Father lived in the Second Century: He compoſed an *Apology for the Chriſtian Religion*; and a *Treatiſe concerning the Reſurrection of the Dead*, which are ſtill extant. Mr. *Humphreys* gives us the Character of *Athenagoras* in the following Words. "He was "of a magnificent and enterpriſing Spirit, diſ- "cuſſing the higheſt Points of Philoſophy, and defend- "ing the capital Articles of Religion. A rich Vein "of Thought flows through all his Compoſitions; and "he is plainly very far from endeavouring to ſay "all that can be ſaid on the Subject he handles. He "ſeems to have had a warm and clear Imagina- "tion, which made him conceive things fully, "and a great Sagacity and Judgment which "enabled him to make a fine Arangement of his No- "tions, and determine with great Accuracy and Ex- "actneſs. His Style is ſtrong and manly; and his "Expreſſion bold and raiſed. The Style indeed and "Expreſſion of all the *Greek* Philoſophers differs "very much from that of their other Authors; "and *Athenagoras* ſeems above moſt others to have "chiefly affected the *Sublime* in his Expreſſion, "but to have been abrupt in his Style and Man- "ner ——

"This Learned *Apology* (ſays Mr. *Humphreys*) will "take away the Reproach caſt on the Fathers and "Primitive Heroes of out Faith, that they were "all Men betrayed into a Scheme, through Igno- "rance and Weakneſs —— God hath not left him- "ſelf without Witneſſes of any kind: And ſome of "the Ancient Fathers were Maſters of ſuch Human "Learning, as makes it impoſſibie to imagine, they "ſhould ſuffer themſelves to be carried away by a "groſs Impoſition. All were not called to follow our "Lord and Maſter from *mending their Nets*, or the "*Receipt of Cuſtom*: St *Paul* was called from the "Feet of *Gamaliel*, and *Athenagoras* from the Schools "of *Athens*.

"And

Digitized by Google

" And further, when this Charge of Ignorance is " made againſt the Fathers, it is generally urged after " a very unfair manner. Some few particularities of " the Times and Age in which they wrote, or a diſ- " agreement in ſome Points from the Modern Philo- " ſophy, are amaſſed together as ſufficient Inſtances " of it. But ſure, notwithſtanding they may differ " from the Syſtems of the Moderns in their Philoſo- " phical Notions, they may have been great Philoſo- " phers, and very learned in their Generations, and " in the Literature of the Times, which is all they " could humanly be ſuppoſed to have. The Ingeni- " ous and Learned *Lactantius* hath been often tri- " umphed over for aſſerting that there were no *An-* " *tipodes*, though an Opinion in his Time not recei- " ved by the generality of Scholars. There are " the ſame Revolutions in the Learned World, as in " the Civil; and every Party of Notions and Opini- " ons have *their Day*, and by turns riſe and fall. The " Old Philoſophy hath filled the Mouths of all Men, " the Modern doth now. *Ariſtotle* hath had his Thou- " ſand Commentators; and ſubſtantial Forms have " been admired: But now a new Syſtem is advanced, " new Principles and new Theories are invented; yet " it is not to be doubted, but theſe will alſo ſink and " vaniſh, and a new Face of Things appear in the " Learned World —— The preſent Moderns think, " they have thrown the paſt Ages at a vaſt diſtance in " Science and Learning; and I queſtion not, but the " future Moderns, ſome few Centuries hence, will, " with the ſame Modeſty, think the preſent Genera- " tion no wiſer than thoſe now think their Forefa- " thers were. Since then there is apparently ſuch a " Viciſſitude and Change in Schemes of Philoſophy, " why ſhould it be Matter of ſuch Scandal to the *Fa-* " *thers*, not to have been of Opinions, which were " not broached till a Thouſand Years after them? Be- " ſides, it is to be obſerved, that the firſt Confeſſors " of our Faith came out of all Sects and Nations " to embrace it; and hence, for the moſt part, ſtill " retained their former indifferent Notions and Opi- " nions; and therefore, in Diſcourſes on Point of Re-

Digitized by Google

" ligion, have occaſionally ſpoken of ſome Matters " of Philoſophy and Learning with a Tincture of that " particular Sect they formerly eſpouſed. Nor can I " ſee any Detriment thereby accruing to Religion, " ſince the fundamental Doctrines are ſtill preſerved " entire. —

Theſe Obſervations are very judicious. I ſhall add upon this Head, that to ſay that an *Ante-Nicene* Father was too credulous, or that he had not his full Weight of Orthodoxy, can be no Affront upon him. But to aſſert that he was a Novice in Religion, is, in my Judgment, the moſt ſcandalous Reflection that can be made upon a Doctor of the Primitive Church.

Mr *Humphreys* takes notice that there are ſeveral curious Points of Learning concerning the Ancient Theology, both *Greek* and *Egyptian*, in *Athenagoras*'s Apology; and then he tells us, that he confines himſelf in this Diſſertation to Three Heads, the firſt whereof concerns the *Trinity*; the ſecond *Prophecy* or *Inſpiration*; and the third the *Plaſtick Nature* or *Energetick Life* of Things. I omit what the Author ſays upon the firſt Head, becauſe I ſhall take notice of *Athenagoras*'s Doctrine concerning the Trinity, when I come to give an Account of his *Apology*.

Let us proceed therefore to the Second Head. There are Two vulgar Errors, ſays the Author, concerning Prophecy: The Firſt is, that the Prophets knew not what they ſpoke, whilſt they were under the Influence of the Holy Spirit; and the Second, that all things, ſeen or done in a Prophetick Viſion, were external, and apprehended by the Senſes. Mr. *Humphreys* is the more willing to animadvert upon thoſe two Errors, becauſe, ſays he, they have not only ſpread in Books, and by a Traditionary Ignorance of the Vulgar, but have of late Years furniſhed us with a Sect of new Prophets, falſe Pretenders to that Holy Gift.

Our Author obſerves, that the Prophets are never repreſented in the Holy Scripture, as mere Machines, that knew not what the Holy Ghoſt ſpoke by them: On the contrary, they were perfectly conſcious of every Revelation communicated to them, and that ſome ſuperior Nature actuated and moved their Minds by

Digitized by Google

by a Divine Impulse. It was the general Opinion of the *Jews*, that all supernatural Effects were produced by Angels acting according to the immediate Command of God. Wherefore in order to excite and combine those Images, that were requisite to make a Discovery of God's Will to the Prophets, an Angel of the lowest Rank, that is (to speak like a *Cabbalist*, and a *Platonist*) a Spirit more immersed in Matter, Drowsy, and less awakened, and consequently of nearer Affinity to a Mind united to a human Body, was ordered to act upon the Soul, and make a proper Combination of Images or Ideas in it. Mr. *Humphreys* believes, that any Man of a Devout and Religious Disposition of Mind might be a Prophet; but he adds, that the higher degrees of Prophecy, such as Raptures to the Third Heaven, require great Natural Abilities. Some Communications of the Holy Spirit suppose, among other Qualifications, a great Strength and Clearness of Imagination in order to receive Visions. If the Imagination is weak and imperfect, or vitiated by any Accident, a Man will be altogether unqualified to receive such Visions, as those of *Ezekiel* and *Daniel*, unless God be pleased to correct the Imperfection and Weakness of the Imagination. And because this imaginative Power paints the Object in stronger and more lively Colours, or in weaker and fainter ones, proportionably to its Strength, and is more perfect in Youth, than in declining Age; therefore Visions, which require a great Strength of Imagination in the Persons who sees them, are always in the Holy Scripture appropriated to young Men. Thus the Prophet *Joel* says, *Your young Men shall see Visions.* The Learned Mr. *Dodwell*, in his Fourth Dissertation upon St. *Cyprian*, takes Notice of this, as of a thing which had not been observed by the Christians. *Maimonides* before him was of the same Opinion, and inferred it from the same Text in the Prophet *Joel*. Here follows Mr. *Dodwell*'s Observation. "But concerning Visions, *says he*, I must by the way make a "Remark, which I think hath been omitted by o-"thers, and which I gather from this celebrated

Digitized by Google

" Text in *Joel*: *And your Sons and your Daughters* " *ſhall prophecy*; *your old Men ſhall dream Dreams*, " *and your young Men ſhall ſee Viſions*. Here *Dreams*, " are plainly appropriated to old Men, as *Viſions* " are to young Men: And for this Reaſon, becauſe " that vehement Agitation of the Humours of the " Body, and rapid Motion of the Spirits could not " be born, but in the full Vigor of Youth. For " Viſions excited a great Terror, like that of thoſe " who upon the Sight of an Apparition, are ſeized " with a Trembling and Paleneſs, and fall into a " Leanneſs, and dangerous Habit of Health, *&c*". Mr. *Dodwell* concludes his Remark with this Paſſage out of *Seneca* the Tragick:

——— Si foret viridis mihi ———
Caliduſque ſanguis, pectore excuterem Deum.

The Second thing to be obſerved concerning Viſions, ſays Mr. *Humphreys*, is that the Actions ſaid to be done by the Prophets, were not really performed by them, but only mentally, which was alſo *Maimonides*'s Opinion. The following Paſſage of that Rabbi is ſomewhat long; but it will be read with Pleaſure. " As it often happens in a Dream, *ſays* " *he*, for a Man to ſeem to take a far Journey into " this or that Country, to marry a Wife there, to " live there ſome Time, to have a Son by her, " to give him ſuch or ſuch a Name, and he to prove " dutiful or undutiful: So are we to underſtand " ſeveral things in the Parables of the Prophets; " and all they are ſaid to *do* or *ſee*, is to be con- " ceived only as done in the Viſion of Prophecy. " Whatever thoſe Parables mention, as Actions " done by the Prophets, or of the Space and Length " of Time between one Action and another, all this " is to be conceived as only exhibited to the Mind " in the Prophetick Viſion and not as true, real and " external Actions, though ſome of them are de- " ſcribed with the ſame Exactneſs, as if they were " indeed tranſacted. For ſince in the Beginning, the " whole was declared to be a Prophetick Viſion;

there

Digitized by Google

" there was no need to repeat at the relating every " Part, or Incident, that it was done in Vision of " Prophecy. As when once the Prophet had said, " *the Lord said unto me*, there was no further Ex- " plication necessary, that it was in Vision, or " in Dream. But the Vulgar have entertained a " Notion, that all those Actions, going from one " Place to another, Questions and Answers, were " really performed by the outward Senses, and not " only mentally and in the prophetick Vision. There- " fore I have proposed to my self to explain this " Matter, and give some Instances, wherein it is impos- " sible for any Man of Sense to doubt, but they were " mere visionary Apprehensions, and not external " Actions; and touch on some other Examples, which " will suffice to shew what Judgment ought to be " made of all the rest.

" An Instance, which is manifest, and beyond all " possible doubt, we have in those Words of *Ezekiel* " VIII. 1. *I sate in my House, and the Elders of* " *Judah sate before me*, &c. III 23. *Then the Spi-* " *rit took me up, between the Earth and the Heaven,* " *and brought me in the Visions of God to Jerusalem,* " And, *then I arose, and went into the Plain.* As that " also happened only in the Vision of Prophecy, " which is said of *Abraham*, *Gen.* XV. 5. *And he* " *brought him forth and said.* As also that spoken of " *Ezekiel*, *And he set me down in the midst of a Valley,* " *which was full of Bones.* And in the Vision in " which he was carried to *Jerusalem*, we find this " Passage: *And he brought me to the Door of the Court,* " *and when I look'd, behold a hole in the Wall. Then* " *said he unto me, Son of Man, dig now in the Wall,* " *and when I had digged in the Wall, behold a Door.* " All this must only be mental and visionary, and " not external. And like to this is the following, " *Ezekiel* IV. 4. *Lie thou also upon thy left Side, and* " *lay the Iniquity of the House of Israel upon it.* And " lower, *Take thou also unto thee Wheat, and Bar-* " *ley, and Beans*, and the rest, And in the next Chap- " ter we read, *And thou Son of Man, take thee a* " *sharp Knife, take thee a Barber's Razor, and cause it*

Digitized by Google

" *to paſs upon thy Head, and upon thy Beard.* All
" theſe Actions muſt be conceived only as Internal
" Tranſportations, eſpecially the laſt of ſhaving him-
" ſelf, becauſe that Action is contrary and repug-
" nant to an expreſs Command in the Law: For
" *Ezekiel* was then Prieſt, and therefore bound by
" the Law not to ſhave ſome Parts of his Head and
" Beard. Thus alſo is that in *Iſaiah* to be under-
" ſtood: *Like as my Servant Iſaiah hath walked*
" *naked and barefoot three Years.* People of ſmall
" Sagacity take all theſe Things in a very wrong
" Senſe, and imagine the Prophet every where relates
" what was commanded him to do, and which he
" actually did. Thus the Prophet, ſays he, was com-
" manded to dig in the Wall, and he did dig, when it
" is plain he was all the time in *Babylon*. Thus we
" read concerning *Abraham: The word of the Lord*
" *came to Abraham in a Viſion*; and in the ſame Vi-
" ſion, *he brought him forth abroad, and ſaid, look*
" *now toward Heaven, and tell the Stars, if thou art*
" *able to number them.* As it is here plain and evi-
" dent, that in the Viſion of Prophecy he ſeemed
" to be brought out from the Place where he was
" to ſee the Heaven, and after that was commanded
" to number the Stars: In this manner are we to
" interpret that Command to *Jeremiah: Take the*
" *Girdle which thou haſt got, which is upon thy Loins,*
" *and ariſe, go to Euphrates, and hide it there in a*
" *Hole of the Rock.* His Obedience to this Com-
" mand, the hiding the Girdle, and fetching it again
" a long while after, is merely viſionary; neither
" did *Jeremiah* ever go out of the Land of *Iſrael* to
" *Babylon*, or ever ſee *Euphrates*. So too that of
" *Hoſea, Go, take unto thee a Wife of Whoredoms, and*
" *Children of Whoredoms. So he went, and took Go-*
" *mer the Daughter of Diblaim.* All this was tranſ-
" acted only in Viſion. And ſo in general of all
" Paſſages in the Prophets of the like Kind, where any
" one is ſaid to go to hear, to ſee, or do ſuch and
" ſuch things, though all the minute Circumſtances
" of Time, Place, and Perſons, be exactly recited,

" the

Digitized by Google

" the whole is ſtill to be conſidered as viſionary, and " in no Kind real and external,

I proceed to the Third Head of this Diſſertation, wherein the Author treats of the Doctrine of *Athenagoras* concerning the Reſurrection. That Father makes uſe of this Argument to prove, that the Body muſt neceſſarily be raiſed. God, ſays he, will certainly puniſh the Wicked, and reward the Virtuous; but in order to this, he muſt raiſe the Body, ſeeing it would be extremely unjuſt, either to puniſh or to reward a ſeparate Soul for what was performed jointly with the Body, and in what the latter had ſo conſiderable a Share. *Athenagoras* does very much enlarge upon this Head, and ſhews that Juſtice, Temperance, Continence, and the contrary Vices, cannot be conceived in a Soul diſtinct from the Body. He adds, that the Law was given to *Man*, as he conſiſts of Body and Soul; and that therefore Rewards and Puniſhments ought to be received by *Man*, that is, by a Soul and Body joined together. It is plain from the whole Scope of this Argument, ſays Mr. *Humphreys*, that he reaſons according to his *Platonick* Notions, (for he was a *Platoniſt*) and aſcribes a vital Energy, a plaſtick Power, to the Body; for it was the Opinion of *Plato*, that there is a kind of ſluggiſh Life in Matter, and that it depends on a great mundane Soul. Mr *Humphreys* makes ſome Obſervations, which I omit, upon the *Plaſtick Nature* of the Ancient Philoſophers, in order to illuſtrate the Argument of *Athenagoras* for the Reſurrection of the Body. I ſhall not give hereafter a particular Account of that Father's Treatiſe *concerning the Reſurrection*: but it will be very proper to enlarge upon his *Apology for the Chriſtian Religion.*

III. That Apology inſcribed to *M. Aurelius Antoninus*, and *M. Aurelius Commodus*, is an eloquent and ſolid Diſcourſe. *Athenagoras* repreſents to thoſe Princes, that the ſeveral Nations of the *Roman* Empire had a free

Digitized by Google

free Exercise of their Rites and Ceremonies, tho' never so different and absurd. as he shews by many Instances; and then he adds, "Every particular Person in "your vast Dominions admires and partakes of the "Benefits of your Clemency and easy Government. "All Cities and Communities enjoy their peculiar "Priviledges; and the whole Body of the Empire "is now blessed with the Happiness of a lasting Peace. "We only who are called *Christians*, seem excluded "the common Blessings of your Reign. You permit us, though void of all Offence,——— and "paying the greatest Honour and Adoration to the "Divine Being, and the firmest Loyalty to your Persons and Government, to be persecuted, to be plundered, to be *legally* murdered; and for no other "Reasons, than because we wear a peculiar Name, "because we are called *Christians*.

We ——— intreat your Protection, that we "may no more lie at the Mercy of every vile "Informer. Our Persecutors do not content themselves with fining us, with Deprivation of our "Estates and Fortunes, or with putting any Mark "of Infamy and Disgrace on us: The greatest Damages of this Kind we could patiently bear: We "have learned to despise these things, though they be "so much the Admiration of the Vulgar. The Mildness of our Law teaches us, not only to forbear "returning Blows when we are beaten, or prosecuting in Law those who injure and rob us, but "even to turn the other Cheek to him who hath "smitten us on the one side, and to give him our Coat, "who hath taken away our Cloak: No, our Adversaries Malice goes farther, and attacks our "very Lives. They charge us with heavy and "false Crimes, such as none but they themselves "could commit, and such as we were never guilty of, "even so much as in Thought. If any one can convict us of any such Fact, great or small, we are "willing to suffer the most rigorous Severity, "nay, we sue for it. But if we are guilty of nothing "but a Name (for as yet no Christian hath suffered "any thing from a legal Conviction, but only from

"the

Digitized by Google

" the ill grounded Cenſure of the Vulgar) If our
" Perſecutors can prove nothing on us but *a Word*, it
" will become you, moſt mighty, moſt merciful and
" moſt wiſe Princes, to protect us by your Laws:
" That whereas every Perſon in particular, and all
" Communities in general, reap the Benefits of your
" gracious Government, we too may enjoy our Share
" of the common Happineſs, and bleſs you for a De-
" liverance from the Tyranny of Informers——
" The Judges examine not what any of us may have
" committed; they enquire only into our *Name*, as if
" our *Name* were a *Capital Fact*. —— We re-
" queſt——that we may be no more perſecuted or
" puniſhed, only becauſe we are called *Chriſtians*. For
" what Crime can there be in a Word? But let us
" be proceeded againſt for Facts; and according as
" they are proved, or not, let us be acquitted, or
" condemned. No one, as a Chriſtian, is wicked:
" if he be, he only diſſembles the Profeſſion. We ob-
" ſerve the Philoſophers are thus tried. No one is
" ſentenced, or cleared for his Sentiments or Opinions,
" without any Facts being proved againſt him And if
" any one be convicted, he is puniſhed; but Philoſophy
" is charged with no Guilt. The Perſon, who acts ille-
" gally, is guilty; but the Profeſſion is blameleſs: And
" if the Perſon diſprove the Accuſations, he is cleared.
" Such an equitable Proceeding as this, we deſire. Let
" our Lives be examined, and let our Names be no
" more thought Crimes——

" Common Report charges us with three Crimes;
" *Atheiſm*, *Feaſting on Human Fleſh*, and *Inceſt*. And
" if this Charge be true, we deſire no Mercy. Spare
" no Age, or Sex; drag us to Tortures; extirpate ſo
" profligate a Crew with their Wives and Children".
Athenagoras having ſhewed the Unreaſonableneſs and
Abſurdity of ſuch Accuſations, adds: " Make a ſtrict
" Examination into our Lives, ſearch into our Tenets
" and Notions, into our Obedience and Loyalty to
" your Family and Government, do this with the
" ſame Impartiality with regard to us and our Adver-
" ſaries, and we ſhall come off Conquerors: We are
" ready to lay down even our Lives for the ſake of
" Truth.

" After-

Digitized by Google

Afterwards the Eloquent Father undertakes to answer each of the three Accusations just now mentioned. In Answer to the first, he gives us an Excellent Notion of the Deity in the following Words. "We distinguish GOD (*says he*) from any thing material; we affirm him to be a Being perfectly different from Matter; and in consequence of this, believe him to have Attributes entirely incompatible with Matter. We believe God to be a Being Self existent and Eternal; but Matter we own to have been created, and to be corruptible, and therefore are very far from the *great Impiety of Atheism*. Could we be guilty of Notions, such as those of *Diagoras*, when we cannot but see such convincing Proofs of a Divine Nature, and of Religion, in that standing Miracle, the World, its Order and Proportion, its Beauty and Magnificence, the Figure and Disposition of all its Parts: Could we be blind to so much Light, and deaf to the Voice of all Nature, we should be deservedly accused and persecuted. But since we, on all Occasions, declare the existence of one God, the Maker of all things, and who is himself uncreated, and created all things by his WORD: it is evident we maintain no such impious Tenets, and are unjustly accused and persecuted.

Athenagoras shews, that several Heathen Poets and Philosophers believed the Unity of God, and proves that Unity by some Philosophical Arguments, and some Passages out of the Prophets. In the next place he gives this further Notion of the Deity, attended with his Doctrine concerning the Trinity, "It is abundantly plain then, *says he*, that we do not deny the Existence of a God: We, who maintain, there is one uncreated, eternal, invisible God, not subject to Passions, nor to be circumscribed in Place, not capable of Divisibility, only to be comprehended in the Mind and Spirit, and endued with incomprehensible Glory, Beauty, Power, and Majesty; by whom all things were made through his WORD, were disposed in this beautiful Harmony, and are continually sustained. We believe too in the *Son of God*: Let

" not

Digitized by Google

" not this be a Subject of a Ridicule, becauſe we " mention a *Son of God*. We have not the ſame No- " tions of God the Father, or the Son, as your abſurd " Poets and Mythologiſts have, who make their Gods " as fooliſh as themſelves. The Son of God is the *Word* " of the Father, in Power and Energy: By him " and through him were all things created: For the " Father and the Son are one. The Father is in the " Son, and the Son is in the Father, by the Unity " and Power of the *Holy Ghoſt*. For the Son of God " is the *Wiſdom* and *Word* of God. If you deſire a " further Explanation of the meaning of *Son* in this " Point, I will endeavour to give you a brief one. " He is the firſt-born of the Father, but not as ever " beginning to exiſt; for from the Beginning, God " being an eternal Mind, muſt have had, from all " Eternity, the *Word* in himſelf; and as the Wiſdom " and Power, he exerted himſelf in all things. All Mat- " ter was ſubject to him by Formation, and the Ele- " ments blended together, and mixed by his Operati- " on. The Prophetical Spirit too confirms this: *The* " *Lord poſſeſſed me in the beginning of his way, before* " *his Works of old: I was ſet up from everlaſting, from* " *the beginning, or ever the Earth was.* And as for the " *Holy Spirit*, who ſpeaks to us in the Prophets, we " aſſert him to proceed from God, and returning to " God, as a Beam proceeds from the Sun, and is refle- " cted back again. Who then can but wonder to hear " us charged with Atheiſm, who declare there is God " the Father, and God the Son, and the Holy Ghoſt, " who acknowledge their Power in Unity and Di- " ſtinction".

The Author proceeds to diſcourſe of Angels in a few Words, and then adds, What are our Rules and " Doctrines? Even theſe: *I ſay unto you, Love your* " *Enemies, bleſs them that curſe you, pray for them* " *that perſecute you*; —— *that ye may be the Chil-* " *dren of your Father which is in Heaven; for he* " *maketh his Sun to riſe on the Evil, and on* " *the Good, and ſendeth Rain on the Juſt and on the* " *Unjuſt.* Seeing then I make my Apology before " Emperors, who are Philoſophers, let me challeng

an

Digitized by Google

" any of the Tribe of Sophiſters, who yet pretend " to give their Readers ſuch Information and " Happineſs from theſe Studies, to ſhew ſuch a " mild Diſpoſition of Soul, a Heart ſo clear from " Rancour and Malice, as to return even their Ene- " mies Love for Hatred, to bleſs thoſe who unjuſt- " ly revile them; nay, to pray for thoſe who at- " tempt their very Lives. Do not they always act " the contrary Part? Do they not always ſtudy a " ſevere Retaliation? Nay, do they not profeſſed- " ly teach an Art of Words, and not a Rule of " Actions? But among us, you find unlettered Men, " ordinary Mechanicks, and even Women, though " they cannot by Words defend or advance our Re- " ligion, yet adorn it, and ſet it off by bright Ex- " amples in their Actions: They ſtudy not the " Fineneſs of Compoſition, but practice the Solidity " of Virtue. When ſtruck, they ſtrike not again; " they proſecute not thoſe who rob them; they are " charitable to ſuch as ſtand in need of their Aſſiſt- " ance, and, in a word, love their Neighbours (that " is all Men) as themſelves. And can we be ima- " gined to exerciſe ſuch an Innocence and Purity of " Life, if we did not believe there was a God, who " preſides over Mankind? No certainly; but being " thoroughly convinced, that we ſhall one Day give " an Account of our Lives and Actions to the great " Creator of us, and all the World, we chuſe ſuch " a gentle, meek, and generally deſpiſed Method of " Life; aſſuring our ſelves, that we can ſuffer no Evil " from our Perſecutors, no, though it were the Loſs " of our very Lives, which can be of any Value or " Conſideration, when compared to that exceeding " great Reward, which God will give us hereafter.

I ſhall inſert here another Paſſage concerning the Trinity. " We ſtudy to know God, and his Co- " eſſential Word; what is the Unity of the Son " with the Father, and the Communion of the Fa- " ther with the Son; what the Holy Ghoſt; what

is

" is the Unity of these Three; what the Di-
" stinction of them who are one, the Father, the
" Son, and the Holy Ghost * ".

The following Lines are very remarkable. " Most
" of those who are so violent in accusing us, are
" Persons of the grossest Stupidity: Without Learn-
" ing, without good Sense, who know nothing of
" Philosophy, nothing of Theology, place all Piety
" in outward Sacrifices and Ceremonies: These are
" they who accuse us of *Atheism*, who themselves
" can tell no Difference between God and a Cloud;
" and for no other Reason, than because we do not
" worship those as Gods, which the generality of
" Cities and States fondly believe to be such.

Athenagoras shews with great Eloquence the Absurdity of offering up Sacrifices, and worshipping Statues and Images. He very much enlarges upon the Gods of the Heathens, traces up their Original, and discovers the Ridicule of those Philosophers, who had recourse to allegorical Explications, in order to justify the common Theology. In this Part of the Book, *Athenagoras* says (which was the Opinion of several Ancient Fathers) that the wicked Angels fell in love with Women, by whom they begot the Giants. He ascribes to those evil Spirits some surprising things, that were said to be performed by Idols.

I proceed to the other Accusations against the Ancient Christians, *viz. Feasting upon Human Flesh, and promiscuous Copulations.* Those Calumnies are raised by the Heathens, says *Athenagoras*, " to palliate their
" own malicious Prosecution, to terrify us from our
" Profession, or to inflame the States and Princes,
" and exasperate the Vulgar against us by such an e-
" normous

* Athenagoras *says in another place.* " *We acknowledge*
" *God, and the Son his* Logos, *with the Holy Ghost, one as to*
" *their Power,* (*or one Power*) *even the Father, the Son, and*
" *the Spirit; the Son to be the Mind, the Word, the Wisdom*
" *of the Father, and the Spirit to proceed as Light doth from*
" *Fire*".

Digitized by Google

" normous Charge of Villainies ". I need not enlarge upon the Refutation of such horrid Calumnies: It will be sufficient to insert two or three Passages, that are very glorious to the Primitive Christians. " Had we no hopes beyond the present Life, and " these sensual Enjoyments, *says the Author*, there " might be a Probability we might follow the Dictates of Flesh and Blood, and be Lovers of " Pleasure —— But we who believe an Omnipresent " and Omniscient Being observes our Thoughts and " Actions, and that he is Light, and sees the hidden " things of our Hearts; we, who believe that after " being delivered from this mortal Condition, we " shall enjoy a happier, and eternal, heavenly Life " hereafter, living for ever with God, not subject to " Passion or Change, not like Flesh and Blood, " though we shall have Bodies, but like pure heavenly Spirits *. *And the Truth of this we confess* " *even at the Stake, and in the midst of Flames.* For " God hath not made Man like the brute Beasts, hath " not formed him for a Momentary Life, and then " to perish and be lost in Annihilation ——

Athenagoras was a very chaste Christian Philosopher, and represents all the Christians of his Age as haste as himself. " We are not allowed (*says he*) " to look with the Eye of Concupiscence on a Woman. For (says our great Lord and Master) *Whoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.* How " can we be suspected of any Breach of Chastity, who " *dare not use our very Eyes, otherwise than God design'd them*, that is, to be Lights to our Bodies? " Who think, that to look with Concupiscence, " is to commit Adultery; nay believe we shall be " judged for our very Thoughts.

The following Passage is certainly very remarkable. " According to the Differences of Age, we e- " steem some as Brothers and Sisters, and others as " Sons

* *There is something wanting in this long Period to make it complete.*

Digitized by Google

" Sons and Daughters. The Elders we honour as Fa-
" thers and Mothers, and eſteem it one of the great-
" eſt Acts of our Religion to preſerve chaſte and un-
" polluted the Bodies of thoſe, whom we call Bro-
" thers and Siſters, or by any Name or Kindred.
" Our Religion teaches us, according to a certain
" Author of ours: *If any one ſhall return a Kiſs out*
" *of Concupiſcence*; *and again, a Kiſs is to be given*
" *with the greateſt Caution, as a Kind of Religious*
" *Act*; *for if it be polluted but with the leaſt impure*
" *Intention, it puts us in danger of the Loſs of eternal*
" *Life.* Having therefore a ſure Hope of everlaſting
" Life, we deſpiſe the preſent ſenſual Pleaſures and
" Enjoyments. When we marry, according to the
" Laws of our Religion, it is only for Procreation.
" As the Farmer, after ſowing his Ground, waits for
" the Harveſt, and ſows no more; ſo we make the get-
" ting of Children the Meaſure of our Concupiſ-
" cence. And among us, you will find many Men
" and Women, who continue all their Lives unmar-
" ried, hoping to come to a nearer Union with God
" by that means. Since we do think Virginity to be
" more acceptable to God, and do abſtain from all
" impure Thoughts and Imaginations, how can we
" be ſuppoſed guilty of Actions, which we dare not
" think of? Our Religion *is not a Study of Words,*
" *but a practice of Actions and Virtues.* We there-
" fore continue in the ſame Condition we were
" born in, or marry once only: For a Second
" Marriage is by us generally eſteemed a ſpecious
" Adultery. For, *whoever ſhall give his Wife a Bill*
" *of Divorcement, and ſhall marry another, commits*
" *Adultery*, ſays our Lord, whereby he doth not
" permit a Man to divorce the Woman, whoſe Vir-
" ginity he had, and to marry another. For he who
" deprives himſelf of his firſt Wife, nay, if ſhe
" ſhould die, and marries again, is a clandeſtine A-
" dulterer ——— Seeing then that we are ſuch,
" how come we to be charged with ſuch Abomina-
" tions"? It plainly appears from this Paſſage,
and ſeveral others to be found in the Ancient Fa-

Digitized by Google

thers, that the Primitive Chriſtians profeſſed a very great Chaſtity.

The Heathens, ſays *Athenagoras*, accuſe us of eating Human Fleſh, and perſecute us *contrary to the Laws made by you, and your Royal Anceſtors*: (Theſe laſt Words are very remarkable) "So that now your "Proconſuls and Deputies, in ſeveral Countries and "Nations, are not ſufficient to hear and determine "the perpetual Informations againſt us —— How "can we be charged with eating Human Fleſh, who "are unwilling to ſee a legal Execution? The Specta-"cles of the Theatre, the Games, the Combats of "the Gladiators with one another, and with Beaſts, "ſuch eſpecially as are exhibited by you, are gene-"rally admired; but we think, looking with Plea-"ſure on ſuch Slaughters of Men, is a Step towards "Murder, and therefore abſtain from all Sights of "this Kind". This Paſſage puts me in Mind of what *Tertullian* ſays, *viz.* that nothing deterred ſo much the Heathens from embracing Chriſtianity, as their being debarred the Liberty of aſſiſting at the publick Spectacles †.

If the following Words of *Athenagoras* are to be underſtood in their full Senſe, it muſt be confeſſed, that the Chriſtians of his Time were very extraordinary Men. *We act always* (ſays he) *in Obedience to Reaſon, and to our Principles, and never contrary to them.*

The promiſcuous Copulations, of which the Ancient Chriſtians were accuſed, are ſuch a horrid Calumny, that one may very well wonder how the Heathens could be ſo wicked as to be the Authors of it. But the thing will appear leſs ſtrange, if it be conſidered that the ſame Calumny was raiſed againſt the Proteſtants at *Paris* in the beginning of the Reformation, as

† *I truſt my Memory in this Quotation.*

Digitized by Google

as it appears from the following Paſſage of *Beza*. "In the Year 1560, *ſays he* *, the Reformed were "proſecuted at *Paris*, upon the Depoſition of two "young Men, who had been bribed for that Pur-"poſe. The Information imported, among other "things, that Men, Women, and Maids had met "ſeveral times in the Night in the Houſe of an Ad-"vocate named *Boulard*; that upon *Thurſday* before "*Eaſter*, after they had put out the Candles, Men "and Women lay together promiſcuouſly, and that "the Witneſſes perceived among other Women the "Advocate's Wife, and two of his Daughters, one of "which falling to the Lot of one of the ſaid Wit-"neſſes, he lay with her two or three times for his "Share. The Advocate's Wife made herſelf Priſoner "with her two Daughters, to clear her ſelf from "the Infamy charged upon her. They refuſed to an-"ſwer the Interrogatories about Religion, deſiring "to be firſt convicted or acquitted of the enormous "Crime imputed to them. The Court of Parlia-"ment ordered the Maids to be ſearched at ſeveral "times by ſeveral Surgeons and Midwives. None "but an old Matron maintained they were not found "(*entieres*;) nor did ſhe poſſitively affirm *qu'elles "fuſſent corrompues par attouchement d' homme*. She "begged their Pardon, after they had been releaſed, "and declared that ſhe had been ſuborned.

The following Paſſage out of the ſame Author is no leſs ſurpriſing, and no leſs proper to be inſerted here; for it contains, alſo an Accuſation of *Atheiſm*, *&c.* In the Year 1557, ſays *Beza* †, a Doctor of the *Sorbonne* accuſed the Reformed, in a printed Book, of putting out the Candles in their Aſſemblies to commit Fornication, of denying the exiſtence of

* Hiſt. Eccleſiaſtique des Egliſes Reformées de France. *Vol. I. pag.* 235, *and* 238. Antwerp 1580.

† Ibid. *pag.* 124.

Digitized by Google

God, the Divinity and Humanity of Chriſt, the Immortality of the Soul, the Reſurrection of the Body, *&c.* There are ſome other Paſſages of this Nature in the Hiſtory of *Beza:* Thoſe who have that Work may conſult pag. 198, 199. 234, 235, and 236. of the ſame Volume.

This Article is already ſo long, that I ſhall conclude it without any further Remarks upon the Apology of *Athenagoras.* I ſhall ſay nothing of the three Fragments inſerted at the end of this Book.

ARTICLE XXXII.

TRAITE' D'ARCHITECTURE, avec des Remarques & des Obſervations très-utiles pour les Jeunes Gens, qui veulents s'appliquer à ce bel Art. Par SEB. LE CLERC, Chevalier Romain, D. & G. O. du C. du Roy. A Paris chez Pierre Giffart, Libraire & Graveur du Roy, rue S. Jacques, à l'Image de Sainte Thereſe. MDCCXIV.

That is,

A TREATISE OF ARCHITECTURE, with Remarks and Obſervations very uſeful to young People, who deſign to apply themſelves to that noble Art. By SEBASTIAN LE CLERC, *a* Roman *Knight, Deſigner and Engraver in Ordinary of the King's*

Digitized by Google

King's Cabinet. Paris. MDCCXIV. *Two Volumes in 4to. The First, containing the Treatise, consists of* 194 *Pages. The Second contains* 181 *Figures in as many Leaves. Sold by* P. Vaillant *in the* Strand.

THIS New *Treatise of Architecture* is divided into Seven Sections.

I. The first Section contains *an Introduction to the Study of Architecture*, and consists of Six Articles. 1. In the first, the Author treats of Architecture in general. 2. In the Second, of the noble Architecture, or the noble Way of Building. 3. In the Third, he shews that an Architect ought to understand Drawing, Geometry, Arithmetick, Mechanicks, the Cutting of Stones, Perspective, and Hydraulicks. 4. He discourses of the Orders of Columns in general. 5. Of the different Orders of Columns. This Chapter is worth reading. 6. The Author considers the different ways of treating of the Five Orders of Columns, and makes several Remarks upon those of *Vignola* and *Palladio*. If those Orders of Columns (says he) had real and undisputable Beauties, the Architects would have agreed among themselves about their Rules and Proportions; but those Beauties being only Arbitrary, since they are not grounded upon Demonstration, those who have treated of them, have given us different Rules according to their Taste and Genius. However, though one and the same Order may have different Beauties and Proportions; yet 'tis certain, that among those several Beauties and Proportions, some are more pleasing, and more universally approved.

Among the principal Authors, who have writ concerning Architecture, *Palladio* and *Vignola* are most esteemed; but many question, which of the two ought to be preferred to the other. The

Digitized by Google

Orders of *Palladio* have different Beauties from thoſe of the Orders of *Vignola*; that is, their Orders have each of them particular Beauties: However, the great Difference, obſervable between their Compoſitions, muſt needs move an Architect to make a choice with reſpect to ſome Circumſtances. Whereupon the Author makes ſeveral Obſervations upon the Architecture of *Palladio* and *Vignola*, and prefers in ſome things the one to the other. Thoſe Obſervations, and many others, have induced him to compoſe this Treatiſe. He gives us the five common Orders with new Meaſures and Proportions. He alſo gives a Second *Tuſcan* Order, which keeps a Medium between the firſt and the *Dorick* Order. Beſides, he propoſes a *Spaniſh* Order, which he places between the *Roman* and the *Corinthian*, and which, ſays he, is more elegant in its whole, and its Parts, than the *Roman*. Laſtly, the Readers will find a *French* Order at the End of this Work.

II. The Second Section is entituled, *Of the Orders of Columns, with new Meaſures and Proportions, and very uſeful Obſervations and Remarks.* In this Section, the Author treats of the *Tuſcan* Order, of a Second *Tuſcan* Order, and then of the *Dorick*, *Ionick*, *Roman*, *Spaniſh* and *Corinthian* Orders.

III. The *Pilaſters* make the Subject of the next Section.

IV. In the Fourth, the Author diſcourſes of wreathed Columns, ſymbolical Columns of human Figures, Porticos ſupported by Columns, and the *Attick* Order.

V. This Section concerns the Conjunction of the Orders.

VI. The Author proceeds to the Doors, Windows, Frontons, Niches, Statues, and Pyramids.

VII. Laſtly

Digitized by Google

VII. Laſtly, he treats of Balluſtrades, Balconies, and Steps raiſed before the Door of a great Houſe. There are at the end of this laſt Section ſome particular Obſervations, attended with a new Compoſition of a *French* Order.

The Author gives to that Order as much Delicacy, Elegance, and Richneſs, as he thought he could do without running into Exceſs.

The Column has 20 Modules, and 5 Minutes or Parts of a Module in height; the Pedeſtal 6 Modules and 22 Minutes; the Entablature 4 Modules and 15 Minutes: So that the Pedeſtal has about one third Part of the Column in height, and the Entablature a fourth Part wanting 16 Minutes; the whole Order riſing to the height of 31 Modules 12 Minutes.

The Ornament of the Chapiters are three Lillies on each Face, Palms, and a Cock, which is the Symbol of *France*, with a Scutcheon underneath, and a Lyre in the Shade of the Palms under each Corner of the Plinth. Theſe are ſymbolical Ornaments, ſays the Author, which the Ingenious will eaſily explain.

Crowns make the Ornament of the Frize, with a Sun in the middle, which ſhews (continues the Author) that this Order is conſecrated to the Glory of the King of *France*.

This Treatiſe of Architecture is written with ſo much Perſpicuity, and attended with ſo many Figures, that every thing will be eaſily underſtood. The Figures are very accurate, and very neatly engraved.

ARTICLE XXXIII.

AN ACCOUNT of the People called the WENDEN *in* Germany. *In a Letter written from* Berlin *to* JOHN CHAMBERLAYNE,

Digitized by Google

BERLAYNE, *Esq*; *by Dr.* JABLONSKI, *and translated out of* Latin *by the Author of these* Memoirs.

SIR,

AMong the several Books, which you have been pleased to send me, and for which I return you a thousand Thanks, I have read with great Pleasure the Design of the Reverend Mr. *Richardson*, for promoting the Conversion of the *Irish* Papists with the Help of Books printed in their own Language. He has wisely joined together two things, which cannot be divided without great Prejudice to so good a Cause: I mean that he intends to carry on his pious Undertaking with proper and lawful Means; and I am persuaded, that when he shall put them in Execution, they will be attended, through God's Blessing, with a very happy Success.

I hope, Sir, that neither you, nor Mr. *Richardson*, will be displeased with me for sending you a short Account of a People in this Country, who seem to have a great Affinity with the *Irish* Papists. There are to this very day in *Germany* considerable Remains of the Ancient *Venedi*, (commonly call'd the *Wenden*) who formerly inhabited along the *Vistula*, but now along the *Oder* and the *Sprehe*. Their Habitations begin about three *German* Miles from *Berlin*, and from thence through the Upper and Lower *Lusatia*, reach on the one side into *Misnia*, and on the other into *Silesia*. They are partly subject to the Emperor, and the Elector of *Saxony*, and partly to the Elector of *Brandenburg*. It is not easy to know the Number of that People. There are in that Part of *Lusatia* belonging to the Elector of *Brandenburg*, 124 Villages of the *Wenden*, divided into 24 Parishes, besides many others in that Part of *Silesia* that belongs to the same Elector, and in other Territories; whose Number is unknown to me, as well as that of those situated in the Emperor's and the Elector

Digitized by Google

Elector of *Saxony*'s Dominions. That People being originally *Sarmatians*, ſpeak the *Sclavonian* Language; and though they have been ſurrounded by the *German* Nations for ſo many Ages, yet they are ſtill very fond of it. Part of them having croſſed the *Elbe* in the time of *Charlemagne*, ſettled themſelves in the Territory of *Lunenburg*; and becauſe they were not very numerous, they forgot their own Language in Time. Several Ways have been tried to uſe thoſe, that live amongſt us, to ſpeak no other Language but the *German*. To that end, a *German* School was ſet up in every Pariſh: Beſides, *German Miniſters*, who did not underſtand the *Sclavonian* Language, were appointed in moſt Churches; and no Books were printed in that Tongue, in hopes that by ſuch means the *Wenden* would be forced to learn the *German* Language.

But none of theſe Expedients had the deſired Effect. The Schools proved of no Uſe, becauſe the *Wenden* do not live in Cities or Towns, but only in Villages, being generally Husbandmen; and therefore young People, who lived in far diſtant Villages, could not eaſily go to School, eſpecially in the Winter, which was the only Time for it, ſince their Parents wanted their Aſſiſtance in the Summer. Thus, Children were glad to forget in the Summer what they had learned againſt their Will in the Winter. Their Parents were well pleaſed with it, being unwilling to change their Mother Tongue for that of *Germany*.

The *German* Miniſters, ſet over the Churches of that People, proved very unſucceſsful; for, not being underſtood by their Congregations, they could not edify the greateſt Part of them, eſpecially the Women: And it appeared by Experience, that after the Space of Thirty Years and above, the Paſtor did not underſtand his Flock, nor the Flock their Paſtor. Whereupon, by Order of the Supreme Magiſtrate, moſt of the *German* Miniſters were removed from the Churches of that People, and others of their own Nation appointed to inſtruct them. Laſtly, it was found that Want of Books did rather keep up their Ignorance, than make them deſirous to learn the *German*

Digitized by Google

man Tongue; for they deſpiſed thoſe Books, the Excellency whereof was unknown to them.

Thus, Sir, You may eaſily judge of the unhappy Condition of that Ignorant People, who have no Books, no Spiritual Food, and no other Help towards Devotion, but ſome few Prayers and *Hymns*, which they learn by heart. Nor was there any Part of the Sacred Writings printed for the Uſe of ſo many Churches. But every Miniſter alledged the Scripture in his Sermons, as well as he could tranſlate it out of *German* into the Language of the *Wenden*.

At laſt, King *Frederick*, of glorious Memory, reſolved to remedy ſo great an Evil, being aſſiſted in that excellent Deſign by the Reverend Mr. *Gottlieb Fabricius*, a pious and very zealous Miniſter of the *Wenden*. This Miniſter having learned the Language of that People, not without great Labour, and publiſhed a Catechiſm tranſlated into their Language, went about a larger Work, and in the Year 1709 put out the whole New Teſtament in the ſame Tongue; and now he is about an Edition of the *Pſalms* and Sacred Hymns. When that good Man came firſt of all to his Pariſh, conſiſting of Six Villages, he found no School there; but notwithſtanding the Oppoſition he met with, even from his Pariſhoners, he ſettled a Schoolmaſter to teach the Youth of two of thoſe Villages. By which means it quickly fell out, not only that thoſe two Villages were well pleaſed with that School, but alſo that the Inhabitants of the other Villages deſired to have Schoolmaſters; and Three were appointed for their Inſtruction. Mr. *Fabricius* taught all thoſe Schoolmaſters to read the Language of the *Wenden*, and how to inſtruct the Youth; which he could not do without great Labour. But the Seed he had ſcattered, produced a plentiful Harveſt: For not only ſeveral Hundreds of young People learned to read; but their Parents, who thought their Children might very well be as ignorant as themſelves, being at laſt affected with a ſort of Jealouſy, deſired to learn to read of their own Children, and continue to do ſo every Day. It happened in ſome Places, where there was no Schoolmaſter, that when young People led

Digitized by Google

led the Horſes to the Paſture, if any of them had been taught to read, the others learned of him, whilſt the Horſes were grazing

Such was the effect of the Piety of one Man, ſupported by the Authority of a moſt pious Prince, who ſhewed how well he ſtood affected towards ſo good a Deſign by his *Reſcript* to the *Regency of the new March*, dated *Sept.* 22. 1708. Wherein he ſays, "the Church (*in Grapke & Dubro*) is afraid, that if "the Miniſter of that Place be removed, they ſhall "have a Miniſter who does not underſtand the Lan- "guage of the *Wenden*, as you may ſee from their "Petition ——— Foraſmuch as we do not re- "member, that the Uſe of that Language has been "forbidden by any Edict or Royal *Mandate*; but "on the contrary, *think it a Glory to us to have a* "*People of a Foreign Language among our Subjects* —— "You ſhall take particular Care, that the aforeſaid "Congregation may not have a Paſtor, who, for "want of underſtanding the abovementioned Lan- "guage, would not be able to inſtruct the Flock com- "mitted to his Care in all the Duties of the Chriſtian "Religion, *&c.* Thus far the King, who deſired that God ſhould be glorified by Men of different Languages.

But your Country, Sir, has alſo contributed ſomething towards it. For the Illuſtrious Mr. *Hales* being ſome Years ago in that Part of *Germany*, cauſed an *Engliſh* Book entitled, *A Paſtoral Letter from a Miniſter to his Pariſhoners*, to be tranſlated into the Language of the *Wenden*, and to be printed at *Bautzen*, a Town in the Territories of the Elector of *Saxony*; and he took care to have the Copies diſperſed, not without the great Advantage and Edification of that ignorant People. There are in the Territory, juſt now mentioned, many *Wenden*, who profeſs the Popiſh Religion; and we hope to bring them over to the Proteſtant Religion by teaching them to read, and with the help of printed Books. 'Tis certain, that ſome *Wenden* having learned to read, are grown curious, and apply themſelves of their own Motion to learn the *German* Tongue, that

Digitized by Google

that they may be alſo benefitted by the Books written in that Language. Thus what was thought to be an Obſtacle to the ſpreading of the *German* Tongue among that People, will in a great meaſure contribute towards it.

But it is time to conclude this long Letter with aſſuring you, that I am,

SIR

Your moſt humble

And moſt Obedient Servant

Berlin. May 5 *N.S.* 1714.

Dan. Ern. Jablonski.

The Readers will find ſome other Particulars concerning the Wenden *in the third Volume, Art.* LVII.

ARTICLE XXXIV.

A LETTER of Dr. LE BRUN *the Son, Profeſſor of Anatomy in the Univerſity of* Avignon, *to a Phyſician of the Faculty of* Paris, *concerning a monſtrous Child born at* Avignon *the* 18*th of* October, 1713.

This Letter has been communicated to the Authors of the Memoirs of Trevoux.

SIR,

Digitized by Google

SIR,

I Thought you would not be diſpleaſed to know what I have obſerved in a monſtrous Child born in our City within theſe few Days. You are ſo curious in every thing relating to our Profeſſion, that I hope the following Account will not be unacceptable to you.

The Wife of *John Graſſet*, a Woman of about Forty Five or Forty Six Years of Age, was lately delivered of a Girl, who had in the middle of her Forehead a Kind of ſoft Wen, of the Bigneſs of an ordinary Orange; and it ſeemed to be divided in the Middle by a bony Partition. The Noſe was flat and ſquaſhed; the End of it level with the Palate; the Noſtrils ſtood behind the Gums. All that Part of the upper Jaw-bone, which contains the inciſive Teeth, was wanting as well as the Lip that covers them. An Eye-tooth of a Figure ſomewhat oval appeared on each Side; and there the upper Jaw-bone began, aſſuming from thence by degrees its uſual Form and Bigneſs towards both Angles. The Roof of the Mouth was divided into two by an Excreſcency of Fleſh about two Lines Broad, which reached from the *Uvula* through the Mouth to the End of the Noſe, where it was covered with the Skin and the *Epidermis*.

The Arms were long and thin, and the Fingers long and crooked, much in the ſame manner as thoſe of a Monkey. The Breaſt, the Abdomen, and the remaining Part of the Belly, were in their natural State. The Buttocks and the Anus ended in a Point; and the Anus was ſo ſmall, that one could hardly have let the End of a Writing Pen into it: And indeed nothing came out that Way, though the Child lived three Days with the help of ſome Spoonfuls of Milk.

The Buttocks were covered with thin Hair, as well as the Legs and Feet, which were turned in, with long and crooked Toes.

All

Digitized by Google

All thoſe things made every body ſay in Town, that this Woman had brought forth a Monkey. And indeed, the Child was very like that Animal in its Face, Arms, Legs, and Backſide; and one can hardly doubt that it is an Effect of the Imagination of the Mother, who having the care of a Monkey belonging to a Gentleman of this Country, uſed to play every Day with him.

Beſides what has been ſaid, there was a great Hole from the ſecond *Lumbary Vertebra* to the middle of the *Os Sacrum*; and it looked bloody and like a new Wound. That Girl voided through that Hole without any Alteration every thing ſhe took, aſſoon as ſhe had ſwallowed it. That Hole was the Space generally taken up by the *Medulla Spinalis*; the Bony Circle, formed by the Spinal Apophyſes of the *Vertebræ* and the *Os Sacrum*, being wanting in that Place, as well as the *Medulla*. Nothing appeared at the Bottom, but a thick Membrane, which was probably a Continuation of the *duræ Mater*.

Theſe are, Sir, all the extraordinary things that were to be ſeen outwardly. After the Death of that Child, I took a Survey of the inward Parts I opened in the firſt Place the Wen on the Forehead, and found it full of a ſoft Subſtance of the Colour of the Brain, and of Conſiſtence like that of Pap; perhaps becauſe that Tumour had been often ſqueezed, whilſt the Child lived. It was divided into two by the *Falx*, which ſtuck to a Bony Circle of a Crown's Thickneſs, and reached from the Root of the Noſe towards the Mould of the Head: This was the only Part of the Coronal Bone from the Orbits to the Parietals.

The other Parts of the Brain, and thoſe of the Breaſt and Abdomen, had nothing extraordinray in them. The Womb, the *Tubæ Fallopianæ*, and the *Ovarium*, were in their natural State. I followed the *Oeſophagus* very carefully, to ſee whether it had a Communication with the Hole in the *Os ſacrum*; and finding none, I laid open, as neatly as I could, the *Ductus Spinalis*, in which I found no Marrow; which made

Digitized by Google

made me think immediately, that this Conduit ſerved inſtead of the *Oeſophagus*. And indeed, having followed it to the *Vertebræ* of the Neck, I found it larger than uſual, and diſcovered two Holes in it about the fifth *Vertebra*, big enough to let in a ſmall writing Pen; and putting a ſmall probe into thoſe Holes, it reached towards the Root of the Tongue on both Sides of the Pharynx. It was in all likelihood through thoſe Holes that the Aliments went down from the Mouth to the *Ductus Spinalis*, and came out through the Hole above mentioned. All that Cavity was beſides lined with the *dura Matter*, from whence the Nerves did originally proceed. I muſt add, that I found in the Inteſtines the *Meconium* as uſually, whether it proceeded from the Liquor ſwallowed by the Child, or whether it was ſeparated by the Glands of the Inteſtines.

This is, Sir, a Subject, that will afford many Reflections. The Deformity of the Child will doubtleſs be aſcribed to the Imagination of the Mother; but ſhe never thought the *Ductus Spinalis* would ſerve inſtead of the *Oeſophagus*, and that there would be no Marrow in it. Mr. *Mery* has inſerted two Obſervations in the *Memoirs of the Royal Accademy of Sciences*, about two Children born without the *Medulla Spinalis*; and he conjectures that they had been alive in the Mother's Womb from the Motions which they had occaſioned. What I have obſerved confirms the Opinion of that Learned Anatomiſt, ſeeing that Girl lived three Days, even though the *Ductus Spinalis* ſerved her inſtead of the *Oeſophagus*.

Several Queſtions remain now to be decided: Whether the *Medulla Spinalis* is abſolutely neceſſary for Life? Whether the Nerves are a Continuation of the *dura Mater*, or of the Fibres of the Brain, and of the *Medulla Spinalis*? Laſtly, how that Child could have Motion and Feeling in all the Parts of the Body; ſeeing the Nerves which proceed from the Spine, could receive no Spirits and Motion but from the *dura Mater*? I leave it to thoſe, who are more learned than I am, to

Digitized by Google

to resolve these Questions, and to reason about those Phænomena. To conclude, I shall tell you, Sir, that almost the whole Town went to see that Child; and many Persons, who have been present at the Dissection I made of it, may certify the Truth of what I have said. What remains is to assure you that I am, Sir, Your &c.

ARTICLE XXXV.

HISTOIRE de l'Academie Royale des Sciences. Annèe MDCCXI. Avec les Memoires de Mathematique & de Physique pour la même Année. Tirés des Regiſtres de cette Academie. A Paris, aux dépens de Rigaud Directeur de l'Imprimerie Royale. MDCCXIV.

That is,

THE HISTORY of the Royal Academy of Sciences *for the Year* MDCCXI. *To which are added the Memoirs relating to Mathematicks, and Natural Philoſophy, for the ſame Year. Taken from the Records of that Academy,* Paris. MDCCXIV. *In* 4*to. pagg.* 111, *and* 323. *Sold by* P. Vaillant *in the* Strand.

I. 1. THE Firſt Piece relating to *Natural Philoſophy in general*, and mentioned by Mr. *de Fontenelle*, concerns the *Communication of the Air*

Air with the Water. 'Tis well known that Water is full of Air, and wholly impregnated with it. As soon as it is in the Vacuum, the Air contained in it, disengages itself, and comes out in a vast Number of Bubbles. The Mechanism of the Respiration of Fish consists only in drawing out of the Water the Air enclosed in it. But Mr. *de la Hire*, and his Son, have undertaken to discover what Power forces the Air into Water, and whether the Air gets into Water with a Swiftness proportioned to the Force, with which that Power drives it in. To that end, they have made an Experiment; but it has afforded an unexpected Phænomenon, which may be seen in the Book. Those Gentlemen are about some other Experiments, whereby they hope to explain that Phænomenon.

2. The *Cause of the Variation of the Barometer* makes the Subject of the next Article. It plainly appears from the Barometer, that when it rains, but especially when it will rain, the Air grows generally lighter. Mr. *Leibnitz*, in a Letter written to the Abbot *Bignon*, gives an ingenious Reason for it. He pretends, that an extraneous Body, which swims in a Liquid, weighs with that Liquid, and makes part of its total Weight, whilst the Liquid bears it up; but when that Body ceases to be supported, and consequently falls, its Weight makes no longer Part of the Weight of the Liquid, by which means the Liquid grows lighter. This may be applied to the Particles of Water: They increase the Weight of the Air, when it bears them up, and lessen it, when it lets them fall; and because it may frequently happen, that the highest Particles of Water fall for a considerable time, before they join with the lowest, the Weight of the Air lessens before it rains, and the Barometer foretells.

This new Principle of Mr. *Leibnitz* will appear surprising. For whether the extraneous Body, that is in the Liquid, be supported or not, can it be without weighing? And can it weigh upon any other Bottom than that, which bears the whole Liquid? Does that Bottom cease to bear the extra-

Digitized by Google

neous Body, becauſe it falls, and is not that very Body in its Fall part of the Liquid ſtill, as to the Effect of the Weight?

Notwithſtanding thoſe Objections, the Principle will hold, if it be more narrowly examined. What bears a heavy Body, is preſſed by it: A Table for Inſtance, which bears an Iron Maſs of a Pound, is preſſed by it, and for no other reaſon, but becauſe it ſuſtains the whole Action and Effort, which the Cauſe of Gravity, whatever it be, exerts upon that Iron Maſs to drive it lower. Should the Table yield to the Action of that Cauſe of Gravity, it would not be preſſed, it would bear nothing. In like manner, the Bottom of a Veſſel, which contains a Liquid, reſiſts the whole Action of the Cauſe of Gravity upon that Liquid: If an extraneous Body ſwims in it, the Bottom reſiſts alſo the ſame Action upon that Body, which being in Æquilibrium with the Liquid, is in that reſpect a true Part of it. Thus the Bottom is preſſed both by the Liquid and the extraneous Body, and bears them both. But if that Body falls, it yields to the Action of Gravity, and conſequently the Bottom ſupports it no longer, and will not ſupport it, till the Body comes down to it. Therefore during all the time of the Fall, the Bottom is eaſed of the Weight of that Body, which nothing bears up, and which is driven down by the Cauſe of Gravity, without any Hindrance.

In order to confirm this Notion, Mr. *Leibnitz* propoſed the following Experiment. Let two Bodies the one heavier, and the other lighter than Water, and ſuch that both of them may float upon it, be tied to the two Ends of a Thread. Let them be put into a Tube full of Water: Let that Tube be hung up to a Ballance, where it may be exactly in Æquilibrium with a Weight: Afterwards cut the Thread, to which the two Bodies are faſtened, by which means the heavier Body will fall. Mr. *Leibnitz* maintains, that in ſuch a Caſe the Tube will be no longer in Æquilibrium, and that the Weight equal to it will raiſe it up, becauſe the Bottom of the Tube will be leſs loaded. 'Tis plain it ought to have a ſufficient

Digitized by Google

ficient Length, that the Body in its Fall may not reach the Bottom, before the Tube can riſe.

Dr. *Ramazzini*, Profeſſor at *Padua*, to whom Mr. *Leibnitz* propoſed his Experiment, has tried it with good Succeſs, as well as Mr. *de Reaumur*, who was appointed by the Academy to make that Experiment.

3. In the next Article, the Readers will find new *Experiments about the Dilatation of the Air*, made by Dr. *Scheuchzer* upon the Mountains of *Switzerland*, and communicated to the Academy by Mr. *Maraldi*.

4. Mr. *de Reaumur* has made many Obſervations, ſhewing *how ſeveral Sorts of Sea-Animals ſtick to Sand and Stones, and to one another*.

The Shell-fiſh, call'd in *French Oeil de Bouc*, ſticks by a very flat Baſis to the ſmootheſt Stones with ſo great a Force, that nothing leſs than a Weight of Twenty Eight or Thirty Pounds could make it loſe its Hold in a vertical Situation. It ought to be obſerved that this Baſis, which is Elliptical, is hardly above one Inch in its greateſt Diameter. Mr. *de Reaumur* has found out by undeniable Experiments that this Shell-fiſh ſticks ſo cloſely to a Stone with the help of a Glue, that comes out of it.

That Glue is ſtill more remarkable in the *Urtica Marina*, which ſticks no leſs cloſely to Stones. Thoſe Animals have neither Scales nor Shells; and their Skin is not a Membrane, or a Texture of ſolid Fibres: It is only a Lay of Glue quickly diſſolved in Brandy, whilſt the reſt of the Body of the Animal remains entire, and without any alteration.

The *Stella Marina* has a *Thouſand Five Hundred and Twenty Legs*, which rather ſeem to have been made not to walk, than for walking. They are very ſoft, and ſerve that Fiſh to ſtick to the neighbouring Bodies, ſo that they cannot be taken off without being broke.

Digitized by Google

Sea Muſcles have a way of ſticking much more ſingular. They thruſt out Threads as big as a large Hair, and three Inches long at moſt, and ſometimes to the Number of a Hundred and Fifty, with which they take hold of what ſurrounds them, and moſt times of the Shells of other Muſcles. Thoſe Threads are thruſt out all manner of ways, and the Muſcles ſtick by them as by Ropes that have different Directions. Mr. *de Reaumur* has not only obſerved that they ſpin thoſe Threads, but has alſo diſcovered the whole Mechaniſm of it.

The *Pinnæ Marinæ*, another ſort of Shell fiſh, ſettle alſo themſelves in a fixed Situation with Threads much thinner than thoſe of Muſcles, but in much greater Number. Fine Works are made of theſe Threads, whereas thoſe of Muſcles are good for nothing. The Coaſts of *Poitou*, where Mr. *de Reaumur* made his Obſervations, afford no *Pinnæ Marinæ*; but it is highly probable that they alſo ſpin. They are the *Silk-Worms* of the Sea, and the Muſcles are its *Caterpillars*.

Laſtly, the Worms called *Caſe Worms*, becauſe being otherwiſe pretty like Land-Worms, they are incloſed in a round Caſe of the Nature of a Shell, ſettle themſelves in a conſtant Habitation, by ſticking their Caſe to a Stone, or to hard Sand, or to ſome other Shell fiſh.

There is another ſort of Sea-Worms, that build a Caſe with Grains of thin Sand, and ſmall Pieces of Shells, which they unite together with their Glue; and that ſmall Building, made up of Pieces patched together, is a pretty neat Work.

It is with the Help of the ſame Glue, that *Oiſters* cleave to Rocks, or to one another; in a word, this is the univerſal Cement that Nature makes uſe of, as often as ſhe thinks fit to build, as it were in the Sea, or to ſecure ſomething againſt the continual and violent Motion of the Waters. The moſt ſimple Means, when rightly uſed, are the moſt effectual, ſays Mr. *de Fontenelle*.

5. The

Digitized by Google

5. The next Piece concerns the *Thermometer*. The late Mr. *Amontons* invented a new Thermometer, the fixed Point whereof was the Heat of boiling Water. Some have taken another fixed Point quite opposite, which is the Cold of frozen Water; but Mr. *de la Hire*, the Son, proves by Experiments, that this Cold is not at all proper to be the fixed Point of a Thermometer.

6. What follows is a *Discovery of a New Tincture of Purple*, by Mr. *de Reaumur*. I have already given an Account of it in the Fourth Volume of these *Memoirs*, pag. 294.

7. This Article contains *Six Observations relating to Natural Philosophy in general*. I shall confine my self to the First and the Last, as being the most entertaining. The first contains a Description of a natural Grotto, that was found, as they were laying the Foundations of a House, which the Marquis *Elisei* was building three Miles from *Foligno* in *Italy*. That Grotto is irregular, being Thirty or Forty Feet high, and Ten or Twelve broad. The Walls are formed by a fine Incrustation of Marble, of a Colour somewhat Yellowish, and attended at several Distances with Columns in *Bas Relief*, and of the same Marble. Other Columns like those just now mentioned, come down from the Vault, some to the Ground, being Five and Twenty Feet long, others at different Distances, and the shortest are but two or three Feet in Length: Their Diameters are also very different. The Floor of the Grotto is uneven, and consists of large and thin Marble Plates, laid one over the other. There is near that Place a River whose Waters are Sulphurous. Mr. *Maraldi* believes, that those Waters being filtrated through the Ground, carried along with them Clay or Sand, which mixing with Sulphur formed all those Petrifications. The Grotto of *Antipatros*, mentioned by Mr. *Tournefort* in the *Memoirs* of the Academy for the Year 1702. was also full of Pieces of Marble; but they came out of the Ground, and rose up towards the Vault. Whereupon Mr. *de Fontenelle* observes, that if this Grotto, according to Mr. *Tournefort*'s Hypo-

Digitized by Google

theſis, was a Garden, whoſe Pieces of Marble were its Plants; the Grotto of *Foligno* will alſo be a Garden, but an inverted one, becauſe its Plants ſpring out of the Vault, and come down towards the Floor, being like Coral in that reſpect.

The laſt Obſervation concerns a *Gnat*, ſo ſmall as to be almoſt inviſible. It went upon a Piece of Paper near three Inches in half a Second. According to Mr. *de l' Iſle*'s Calculation, it made Fifteen Motions in the Space of a Line, and conſequently Five Hundred and Forty in the Space of three Inches. How great a Nimbleneſs muſt that Gnat have, ſays Mr. *de Fontenelle*, to move a Paw above Five Hundred times in half a Second, or above a Thouſand times during one of the common Beatings of our Arteries!

8. — 10. The next Pieces are Mr. *de la Hire*'s *Obſervations about the Height of the Water, that fell at the Obſervatory in the Year* 1710. *with his Obſervations upon the Thermometer and Barometer.*

A Compariſon of Mr. de la Hire's *Obſervations upon the Height of the Rain-Water and upon the Barometer, with thoſe of Dr.* Scheuzer *made at* Zurich *in the Year* 1710.

Mr. de la Hire's *Remarks upon ſome Colours.*

II. 1. I proceed to *Anatomy*. The firſt Piece relating to this Head, is a Diſcourſe of Dr. *Winſlow*, ſhewing, *How Secretion is performed in the Glands.* An Account of that Diſcourſe may be ſeen in the Third Volume of theſe *Memoirs*, pag. 185.

2. The next Piece, by the ſame Author, concerns *the Structure of the Heart.* According to our beſt Anatomiſts, the Heart is a large Muſcle conſiſting of Fibres differently turned; but Dr. *Winſlow* has found out, that it is made up of two Muſcles faſtened together. The two Ventricles are two diſtinct Portions, two Veſſels that may be ſeparated, and yet remain Veſſels; ſo that the Partition, which is between both, and was thought to belong only to the

left

Digitized by Google

left Ventricle, belongs equally to both, and is divided into two Partitions. Dr. *Winslow* shews how the two Ventricles may be separated, and likewise how a Heart may be prepared in such a manner, as to see in it the Disposition of all the Valvules at once.

3. A Discourse concerning the *Gonorrhoea*, by Dr *Littre*, makes the Subject of this Article.

4. The next consists of *Eight Anatomical Observations*. I. Mr. *Jaugeon* read to the Academy a Relation written from *Pondichery* about a *Malabarian*, whose *Scrotum* was so prodigiously swelled, that it weighed Sixty Pounds. II. Mr. *Parent* being blooded, observed that the two third Parts of the Surface of the Blood were covered with red and round Bubbles, as big as Pease; and that sometime after, the largest Bubbles bursting left in their room as many *Cellulæ* of a Polygone Figure pretty regular. Mr. *Parent* undertakes to explain the Generation of those *Cellulæ*. III. Mr. *Fauvel*, a Surgeon, shewed to the Academy a *Fœtus* without Brain, *Cerebellum*, and *Medulla Spinalis*, though it was otherwise very well formed. It came into the World in its Time, lived two Hours, and gave some Signs of Feeling. This is not the first time (says Mr. *de Fontenelle*,) that such a thing has been seen: It affords a very great Objection against the Animal Spirits, which must needs arise from the Brain, or at least from the *Medulla Spinalis*, and are generally thought to be so useful to the whole Animal Oeconomy, (*See the Letter from* Avignon *above*, *pag.* 284.) IV. The same Mr. *Fauvel* did also shew to the Academy *Hydatides* of a considerable Bigness, found in the *Ovarium* of a Woman: They may give Occasion to doubt of the Eggs, or at least to continue to examine them narrowly. V. Two Labourers digging an old Ditch, were so struck with the Stink that came out of it, that they lost their Sight. Dr. *Chomel* cured them perfectly in Four and Twenty Hours by laying upon their Eyes Compresses imbibed with a Spirituous Liquor, and giving them two or three Spoonfuls of that Liquor every four Hours.

Digitized by Google

That Water is extracted out of Thyme, Lavender, Sage, wild Thyme, Marjerom, and Roſemary, both Leaves and Flowers. The ſame Water has cured two Perſons of their Deafneſs in Eight Days.

VI. A young Man of Quality, being Nine Years of Age, who enjoyed a perfect Health, having one Day eat a little more at Dinner than he uſed to do, was ſuddenly affected with a violent Head-ach; afterwards he was taken with a great Vomiting, and a Fever, and loſt his Senſes. He took ſome Emetick with good Succeſs, and in three or four days the Fever was over; but during that time he did not ſpeak at all, and being recovered, when he had a mind to ſpeak, he wanted Words, and could not find any. He knew not where he was, nor the Perſons with whom he had lived; in ſhort, he loſt all the Ideas, which he had got for the Space of nine Years. They began to teach him again his Language, and he learned it very faſt. He had only ſome ſmall Fits of Epilepſy for the Space of ſix or ſeven Years; but about the ſixteenth or ſeventeenth Year of his Age thoſe Fits happened once in a Month. Afterwards they happened more frequently; and at laſt in his twenty fourth Year, he had them two or three times in a Week, and generally in the Night. He was very melancholly, and died at laſt of an Abſceſs formed in his Lungs, in the twenty ſeventh Year of his Age. Mr. *de la Motte*, a Surgeon of *Valogne* in the lower *Normandy*, opened his Body, and found in the Duplicature of the two *Meninges*, which forms the *Falx*, and between thoſe two *Meninges*, a great many ſmall Bones, which ſeemed to come out of the inward Surface of the *Dura Mater*, and turned their ſharp Points towards the *Pia Mater*, as it were to prick it. And indeed they pricked it by the leaſt Motion; and becauſe it is extreamly ſenſible, the violent Head ach, and the Epileptick Fits, proceeded from thence. 'Tis plain that as thoſe Bones grew, all the Fits grew alſo. The irregular and frequent Irritation of the *Pia Mater* muſt needs have occaſioned a great Diſorder in the Courſe of the Liquors of the Brain, eſpecially of the Spirits; and Mr. *de la Motte* conjectures with great probability, that this Diſorder muſt

Digitized by Google

must have been greater in the Night, because then the Course of the Spirits is no longer kept up in a certain Regularity by the constant Attention of the Soul to those Objects, with which it is struck in the Day. The Seat of Memory, which is certainly very tender, must needs also have been destroyed, or at least very much impaired, by the Motion of the small Bones. One may easily imagine, that those small Bones had been nine Years growing to cause the Epilepsy: What is extraordinary, is, that they should have been found in the *Falx*, between two Membranes, where there is no bony Substance. But 'tis certain that the Scull it self, which is so hard a Bone, and all the other Bones of the Body, were at first Membranes in the *Fœtus*; and on the contrary, not only the Membranes, but the very Nerves, become Bones in old People: Which shews that bony and membranous Substances are changed into each other. This Account of Mr. *de la Motte* has been communicated to the Academy by the Abbot *de Saint Pierre*, Member of the *French Academy*. VII. Mr. *Littre* told the Academy, that having suddenly cut off the Heads of several Puppies, whilst they were sucking, he found their Stomach full of sowre and coagulated Milk. But that Milk had undergone no considerable alteration, seeing the death of the Animal had been so quick; and consequently it appears, that the Milk was grown sowre by a natural Ferment of the Stomach, and that this Ferment performs the Digestion, which some Moderns wholly ascribe to the Trituration of the Membranes of that *Viscus*. Mr. *Littre* had another Design in making that Experiment. He was willing to know whether the Water of the *Pericardium*, and that of the Ventricles of the Brain, which are generally found in dead Bodies, were only produced, as some affirm, by the Nearness of Death, by a Disease, Agitation, *&c.* Those Puppies dying so suddenly were very proper to resolve the Question. They had Water both in the *Pericardium*, and the Ventricles of the Brain; and consequently it must needs be of a natural use in those Parts. VIII. Dr. *Lemery* having under his Cure a sick Man, who had all the Symptoms of the

Small

Digitized by Google

Small Pox, and seeing it could not come out, put him into a hot Bath, which made it come out plentifully. There was a Neceſſity to remove the Drineſs and Hardneſs of the Skin. This extraordinary and bold Practice is remarkable.

ARTICLE XXXVI.

THE ENGLISH *HISTORICAL LIBRARY. In three Parts. Giving a ſhort View and Character of moſt of our Hiſtorians, either in* Print *or* Manuſcript: *With an Account of our Records, Law-Books, Coins, and other Matters ſerviceable to the Undertakers of a general Hiſtory of* England. *The Second Edition corrected and augmented. By* W. NICOLSON, *Archdeacon (now Biſhop) of* CARLILE. London, *Printed for* Timothy Child, *at the White Hart: And* Robert Knaplock, *at the Biſhop's Head in St.* Paul's *Church-yard.* MDCCXIV. *In* Folio, *Pagg.* 272.

I Wiſh I could give a large Account of this Work, which deſerves to have a Place, not only in the Libraries of all the Curious of *Great Britain* and *Ireland*, but alſo in thoſe of ſuch Foreigners as underſtand *Engliſh*. Were it tranſlated into *Latin*, it would doubtleſs be very much eſteemed, and greedily bought up by all the Learned beyond Sea.

The

Digitized by Google

The Right Reverend and Learned Author takes notice, in his Preface, of several Famous Libraries in *England*. It will not be improper to insert here what his Lordship says of the Library of the late Lord Bishop of *Ely*. "As yet the present Bishop of *Ely*'s Library is "universally and most justly reputed the best furnished "of any (within the Queen's Dominions) that this "Age has seen in the Hands of any private Clergy-"man; the Reverend and Learned Proprietor, ha-"ving from his Youth been peculiarly diligent in col-"lecting the fairest Editions of the *Greek* and *Latin* "Classicks, Fathers, Councils, Ecclesiastical and Ci-"vil Historians, Law-Writers, Confessions of Faith "and Formularies of Worship, in all Languages, An-"cient and Modern: Books of Physick, Surgery, Ma-"thematicks, *&c.* in one word, the choicest *Supellex* "*Libraria* that could be met with (by himself or his "Friends) in publick Auctions, or the Shops of pri-"vate Stationers, at Home or Abroad. Amongst his "many thousands of printed Volumes, there are se-"veral of our *British* Histories, which have been "heretofore in the Possession of Men of the most e-"minent Learning and Skill in those Matters; by "whom they have been enriched with such Marginal "Notes, as will always render them very valuable to "a Curious Antiquary". Afterwards the Author gives a general Notion of some hundreds of Manuscripts in that Library, which will be of great Use to the *English* Historians, and for which I refer the Readers to the Book it self.

My Lord Bishop of *Carlile* has dedicated this Noble Performance to the Right Honourable the Lord *Halifax*. I cannot conclude these *Memoirs of Literature* with any thing more acceptable to me, than an Account of the *Epistle Dedicatory* to that Illustrious Lord: The Readers will be no less pleased with it, than I am.

The Author says, he has often admired the great Zeal and Ability of my Lord *Halifax* in promoting the Honour and Advantage of the *English* Nation. He heartily embraces this Opportunity of acquainting Posterity how much she stands indebted to these rare Ac-

com-

Digitized by Google

compliſhments, for the Preſervation of her Ancient Hiſtory and Laws. "Soon after Her preſent Maje-"ſty's Acceſſion to the Throne of Her Royal Ance-"tors, (*continues the Author*) You ſeaſonably obſerv-"ed, that nothing wanted a more ſpeedy Care and "Attendance, than the deplorable Condition of our "Publick Records; many whereof (through the ſu-"pine and long continued Negligence of their reſpe-"ctive Keepers) were in an uſeleſs and confuſed "State, and others expoſed to the laſt Injuries of the "Weather. Whereupon the Houſe of Lords forth-"with appointed a Committee (wherein Your Lord-"ſhip deſervedly preſided) to inſpect theſe Grie-"vances, and to report their Opinion, in what man-"ner they might be moſt effectually redreſſed. 'Tis "to this Committee (frequently revived for ſeveral "Years under the Direction of the ſame Preſident) "that we owe the Safety, and now regular Diſpo-"ſition, of theſe Venerable Remains; which are "juſtly reckoned to excel, in Age and Beauty, what-"ever the choiceſt Archives Abroad can produce "of the like ſort.

My Lord Biſhop of *Carliſle* concludes with theſe Wiſhes, wherein all the Lovers of Learning will heartily join with his Lordſhip, *viz.* That God may long continue the great Bleſſing of my Lord *Halifax*'s Life and Health, for theſe and higher purpoſes; for the ſupport of our happy Conſtitution in Church and State; for the moſt valuable Services of his Sovereign, and the laſting Comfort of his Peers.

AR-

Digitized by Google

ARTICLE XXXVII.

A *LETTER* written by Dr. PETER DU MOULIN to Dr. DURELL.

" The following Letter is a very curious Piece, and " deſerves to be known to all my Readers. I ſhall " inſert it here, though it has been already printed " three times; firſt, by Dr. *Durell* himſelf in the *Ap-* " *pendix* to his *View of the Government and Publick* " *Worſhip of God, in the Reformed Churches beyond* " *the Seas*, pag. 339 and 340; and then by Dr. *Bernet* " and Mr. *Brokesby*.

My Reverend Brother,

TO caſt my Mite into the rich Treaſury, which you are now furniſhing, I muſt inform you of a remarkable Paſſage very pertinent to your purpoſe. In the Year 1651, that Great and Good Man, my Lord Primate *Uſher*, told me, That the Learned Mr. *David Blondel* had concluded his *Apologia pro Hieronymo* with Words to this Purpoſe: *By all that we have ſaid to aſſert the Rights of the Presbytery, we do not intend to invalidate the Ancient and Apoſtolick Conſtitution of Epiſcopal Pre-eminence. But we believe that whereſoever it is eſtabliſhed conformably to the Ancient Canons, it muſt be carefully preſerved; and whereſoever by ſome Heat of Contention, or otherwiſe, it has been put down, or violated, it ought to be reverently reſtored.*

The good Primate told me beſides, that whereas the Book had been written at the earneſt Requeſt of the Aſſembly of *Weſtminſter*, of the *Scots* eſpecially, who had their Agents and Leagers in *Paris*, to ſtrengthen their Party by miſinforming the Proteſtants of *France*, and winning them to their ſide: When theſe Agents

law

Digitized by Google

ſaw this Concluſion of Mr. *Blondel*'s Manuſcript, they expoſtulated with him very loud, for marring all the Good he had done in his Book, diſappointing the Expectation of the Aſſembly, and ſhewing himſelf an Enemy, inſtead of a Friend, to their Holy Covenant. This they urged upon him with ſuch Vehemency, and unwearied Importunity, that they prevailed with him to put out that Concluſion.

Having received this Information from a Perſon of ſo much Knowledge and Integrity, as that famous Prelate; yet for a further Confirmation, I told it to Mr. *John Blondel* (*David*'s Brother) then living in *London*, who denied that there was any Truth in that Report, and defended his Brother, as much wronged by it. If you think (ſaid I) that I wrong your Brother, complain to him of me in your next Letter, and remember my kind Service to him. Mr. *John Blondel* did not fail to write to his Brother about this; and three or four Weeks after ſhewed me a Letter from him, wherein he remembred his Love to me, and acknowledged that that Relation was true.

This Advice I thought my ſelf obliged to give you, knowing that no Man can make a better Uſe of it than your ſelf, to whoſe Holy Labours about this Point the Church is ſo much indebted; and none more your Debtor in the Church, in that Regard, than,

SIR,

Your moſt Affectionate Brother

and Servant,

Peter du Moulin.

AR.

Digitized by Google

ARTICLE XXXVIII.

JOHANNIS CHIFLETII Canonici Tornacenſis SOCRATES, ſive de Gemmis ejus imagine cœlatis Judicium. Antuerpiæ ex officina Plantiniana Balthaſaris Moreti. 1666. 4to. pag. 39.

That is,

An Explciation of ſeveral Ancient Stones, wherein the Head of Socrates *has been engraved. By* John Chiflet, *Canon of* Tournay.

This Article and the next, are not to be found in the Firſt Edition of theſe Memoirs. *I hope the Reader will not be diſpleaſed with them, though they contain an Account of two old Books. Thoſe two Articles are taken from a* Miſcellany *written by me, and mentioned in the firſt Volume of theſe* Memoirs.

THE Author dedicated this Work to *John James Chiflet* his Father. He highly commends *Socrates* in his Epiſtle Dedicatory, and obſerves that this Philoſopher, * "gave ſuch Inſtances of heroical "Virtue before the Publication of the Goſpel, as "cannot be paralleled with any of our Actions, "though we are enlightened by the Chriſtian Revelation,

* *The Author quotes* Peter Halloix de Script. Eccleſ. Orientat. in S. Juſtino.

Digitized by Google

" velation, and have the Example of JESUS " CHRIST ſet before us. For *Socrates*, con- " tinues he, neither revenged private Injuries, nor " adviſed others to do it: Being ſtruck, he did not " ſtrike again: Being boxed on one Ear, he pre- " ſented the other: He ſuffered a moſt unjuſt Death " with the greateſt Patience —— rectifying the " common ſaying, that we ought to do good Of- " fices to our Freinds, and Injuries to our Enemies, *&c.*" * He taught that true Philoſophy conſiſts in meditating upon Death; that God ought to be obeyed rather than Men; that we ſhould take more care of our Souls than of our Bodies, and make it our chief Study to acquire Virtue rather than Riches, *&c.*

After this Preface, the Author enters upon his Subject, and ſays, that the Ancients uſed to wear Rings, in which the Heads of Philoſophers were engraved: Nay, they looked upon them as a kind of Charm, which might contribute to their Happineſs.

Socrates appears in engraved Stones, ſuch as he was repreſented by *Plato* and *Xenophon*. He looks like *Silenus*; he is Bald, and Flat Nos'd. If we may believe † *Syneſius*, *Socrates* gloried in reſembling *Silenus*. When his Wives quarrelled about him, he endeavoured to pacify them, by repreſenting to them that ſo ugly a Man as he was, did not deſerve that People ſhould fall out upon his Account. *Syneſius* pretends that a Bald Head is a Sign of Wiſdom; but ‡ *Theophilus Raynaud* undertook to prove the contrary.

The

* Marſil. Ficin. in Phædon. Platon.
† In Encomio Calvitii.
‡ Contra ictum Calumn. Sect. 2.

Digitized by Google

The IVth Stone that appears in this Book, repreſents two Heads ſet Back to Back; one of *Silenus*, and the other of a *Faunus*. *Joannes Faber* * thought that many of this ſort of Stones repreſented *Socrates* and *Alcibiades*.

Peter Seguin, being at *Tournay*, ſhewed our Author a *Sardonian* Stone, in which the Head of *Socrates* was engraved with this Inſcription, ΑΘΗΝΗ. Whereby it appears that the *Athenians* conceived a great eſteem and Veneration for *Socrates* after his Death. The following Verſes of *Horace* may be applied to this Subject:

Virtutem incolumem odimus:
Sublatam ex oculis quærimus invidi.

The *Athenians* looked upon *Socrates* as a Tutelary God. Hence it is that we ſee in ſome engraved Stones the Head of *Pallas*, whoſe Helmet is adorned with the Head of that Philoſopher. The Reader will find here the Figure of one of thoſe Stones.

The Head of *Melitus*, *Anytus*, and *Lycon*, are to be ſeen in the next, hanging upon the neck of *Pallas*, whoſe Helmet contains alſo the Head of *Socrates*.

The Three next Figures repreſent the Heads of *Socrates* and his Wife *Xanthippe*, ſet Back to Back. *John Michael Rite*, a Painter, ſent to the Author a Copy of an engraved Onyx, belonging to an *Engliſh* Gentleman †, wherein the Heads of *Socrates* and *Xanthippe*, and that of an Eagle were to be ſeen, with a ſmall Veſſel, which *Xanthippe* ſpilt upon *Socrates* in a Fit of Anger.

In the Xth. Figure, that Philoſopher and his Wife *Xanthippe* are ſet Back to Back, and the Head of a Gooſe diſcovers it ſelf between their Heads; which is an alluſion to the Bawling of that Woman, whom her Husband compared to a Gooſe.

* Imagines Illuſt. Fulv. Urſini.

† *The Author calls him* Thomas Trevet.

Digitized by Google

Socrates appears in the XIth. Figure with the Head of an Eagle; and in the XIIth. he has a Swan over his Head: Which is looked upon as an Emblem of Eloquence and Philoſophy.

In the XIIIth. the Head of that Philoſopher is to be ſeen with thoſe of an Elephant, and of *Anytus*. In the XIVth. the Head of that Great Man is joined to thoſe of *Xanthippe*, and of an Elephant, with a Branch of a Palm-Tree ſtuck in the Trunk of that Animal. In the XVth. his Head is alſo repreſented with that of an Elephant, carrying a *Caduceus* with its Snout, and with two other Heads, (perhaps of two of his Enemies) and this Inſcription ΕΥΘΑΠΙΟΤΟΥ.

'Tis thought the Seven Vizards in the next Figure, are an Alluſion to his being Ridiculed on the Stage by *Ariſtophanes*.

In the XVIIth. Figure, he is repreſen ted Crowned with Vine Leaves, holding a Roll in his Hand, and Dreſſed in a Philoſophical Cloak ‖.

In the XVIIIth. he appears Dancing. He approved and learned that Exerciſe, as we read in * *Xenophon*, *Laertius*, † *Plutarch*, and ‡ *Lucian*. The Head of a Dog was engraved behind him, becauſe he ſwore ſometimes by that Animal.

In the XIXth. Figure, he is repreſented Naked, playing with a Child, who is alſo Naked.

The Head of that Philoſopher appears in the next Figure with that of a young Perſon; and above their Heads there is another, like that of a Dead Body.

The XXIſt. Figure repreſents the Head of *Socrates* with a Cock, the Head of a Ram, and that of a Horſe, holding a Vine Leaf in his Mouth.

In the XXIId. he has been alſo repreſented with the Head of a Ram, and two Javelins. There is a *Caduceus* before him. The

‖ *See* Athen. Lib. 4. & 5.
* In Sympoſ.
† De Sanitate.
‡ De Saltat.

Digitized by Google

The XXIIId. contains the Heads of *Socrates* and *Plato*. The XXIVth. is very Curious. That great Man appears in a Priſon, ſurrounded by his Friends. There are four Perſons, beſides *Socrates*, about a Column. That Philoſopher holds a Woman by the Right-Arm. There is a Man by her, who holds his Hands before his Eyes, as being ſorry to ſee *Socrates* under Confinement. The Third Perſon ſits upon a Shield, and appears very much afflicted. Behind this Third Perſon, there is a Woman covered with a Veil: 'Tis thought ſhe repreſents *Comedy*, which ſeems to be aſhamed of having inſulted ſo great a Man.

ARTICLE XXXIX.

MEMOIRES de l'Hiſtoire du Langedoc, *&c.* par M. Guillaume de Catel, Conſeiller du Roy en ſa Cour de Parlement de Toloſe.

That is,

Memoirs *for the Hiſtory of* Languedoc, *curiouſly and faithfully collected out of ſeveral* Greek, Latin, French, *and* Spaniſh *Writers, and out of many Deeds and Charters of the Archives of the Cities and Communities of the ſame Province, and other adjacent Countries, by* William de Catel, *Counſellor in the Parliament of* Toulouſe. *Printed at* Toulouſe *for* Arnaud Colomiez 1633. *in* Fol. *Pagg.* 1038.

Digitized by Google

THIS excellent History is very scarce, especially in *England*. The Author was a learned, exact, and laborious Man, and altogether qualified to write such a Work. His Enquiries are managed with great Judgment; he quotes the best Writers that can be had upon every Subject, and takes care to acquaint his Reader wherein they agree or disagree, and what Credit can be given to their Testimony. It would be an improper thing to make an Abstract of a Book of this Nature, and therefore I shall only give a general Notion of it.

Catel has divided his History into Five Books. The First contains a Description of *Gallia Narbonensis*, and its Limits and Division. Afterwards the Author shews, that the Province of *Languedoc* is properly that part of *Gallia Narbonensis*, which was called *Prima Narbonensis*. In the next place, he treats of its several Names, of its Fertility and Product, and of all the Rivers which rise in, or run through it.

In the Second Book our Author describes not only the Episcopal Cities of *Languedoc*, but also all the Towns, Castles, and Villages of that Province.

The Third Book contains, 1. The Fabulous History of the Principal Towns of *Languedoc*: 2. An Account of the Inhabitants of that Province, before it was subdued by the *Romans*: 3. The History of its Conquest by the *Romans*: 4. The Passage of the *Vandals* through it in their way to *Spain*: 5 A Relation of what passed in that Province, under the Reign of the *Goths*, (who were also Kings of *Spain*) from the Year 412. when they took Possession of it, till they were Conquered by the *Saracens*, who having invaded *Spain*, and killed *Roderick* the last King of the *Goths*, in the Year 714. soon after came into *Languedoc*, and made themselves Masters of it: 6. The Expulsion of the *Saracens* out of *Languedoc* by *Charles Martel*,

Char-

Digitized by Google

Charlemagne having placed several Governors in *Languedoc*, with the Title of *Counts*, that Country was enjoyed by them till it was re-united to the Crown of *France*, which was done at several times. The Counts of *Toulouse* were the most considerable in *Languedoc*. Our Author says very little of them, because he published the History of those Counts in the Year 1623. to which he refers the Reader. The Fourth Book therefore contains only the History of the Viscounts of *Narbonne*, the Counts of *Carcassonne*, the Viscounts of *Beziers*, the Lords of *Montpellier*, the Counts of *Foix*, the Counts of *Castres*, and the Counts of *Carmaing*.

The Fifth Book contains an Account of all the Archbishops and Bishops of *Languedoc*. The Author being prevented by Death, could not perfect the latter Part of this last Book. He died as they were Printing the first Sheets of his History, which might have been more compleat, if he had lived longer.

After this general Account, I shall only take notice of some few Passages, which I presume will not be unacceptable to the Reader.

1. There † is in the County of *Foix* a very remarkable Spring, called the *Fountain of Astorgue*, or *Belestad*. It ebbs and flows every Hour. That Spring, which comes out of a Cavern, is very plentiful, and forms a River called the * *Lers*. This River dries up every Half-Hour, and then the Waters fill it up again, and run with great Violence. *Du Bartas*, the *French* Poet, gives ‡ the following Description of it.

† Pag. 65.
* *It falls into the* Ariege.
‡ *In his 3d. Day.*

Digitized by Google

Mais tout ce que j'ai dit en merveilles n'approche
Aux Merveilles du Lers, quand il ſort de ſa roche,
S'il eſt vrai qu'un docte homme, à faute de pouvoir
Comprendre la vertu qui pouvoit émouvoir
Sept fois le jour Euripe, & ſes bouillantes Ondes
Sept fois remprisonner dans ſes rives profondes,
Pouſſé de deſeſpoir, & de honte éperdu,
Se jetta dans ſon flux plus cherché qu'entendu ;
Di moi, que feroit-il, contemplant la Fontaine,
Qui lave de ſes flots de Maſeres la plaine,
Et née à Beleſtad, non loin des Monts de Foix,
Le Peuple Tholoſain, riche, pourvoit de bois ?
Chaque coup que Phœbus parfaiſant ſa carriere,
Sur les deux horiſons reconduit la lumiere,
Son eau porte radeaux, durant quatre ou cinq mois,
Vingt-&-quatre fois naiſt, meurt 24 fois.
A ſec on peut paſſer demie heure ſa ſource,
Et demie heure après, on ne peut de ſa courſe
Soutenir la roideur ; car ſon flot écumeux
Naiſſant, taſche égaler les Fleuves plus fameux.
Flot docte à bien compter, qui guidé par Nature,
Le temps, ſi ſeurement, ſans horloge meſure.

I ſhall add another Deſcription of the ſame River, out of another * Author.

Haud ſcio an quicquan admirabilius inter Aquarum Miracula Natura produxerit, fluvio Lertio, qui Belleſtadii ortus ex alta rupe Montium Fuxenſium, ſcaturigine ſtatim ab ipſa fontis fluvius eſt, ſingulis diebus vicies quater naſcitur, totieſq ; moritur ; ita ut ſiccum liceat Semi-horæ ſpatio tranſire : Sequente Semi-horâ rapidiſſimè magna aquarum copia recurrit, fluctibus ſpumans, & magno fremens ſono. Quo facto, aliam quieſcit ſemi-horam, velut extinctus ; iterumq ; ſequente Semi-horâ, novus renaſcitur ; idque in vices viceſies

* Janus Cæcilius Frey, Admiranda Galliarum, &c. Paris, 1645. 8vo.

Digitized by Google

ceſies quater, tam certa numero & tam exactè dimenſo Semi-horarum ſpatio, ut certius nullum eſſe poſſit horologium.

2. Not † far from *Narbonne*, there are very fine Meadows, with many deep Wells and Abyſſes. Thoſe Wells are called *Uillals*, (Eyes) in the Dialect of that Province. Sometimes they fill up, and new ones open in other Places. The Ground of thoſe Meadows is ſo ſoaked, that it ſhakes at every Step. The Inhabitants ſhew them to Strangers as a wonderful thing.

3. Our Hiſtorian obſerves, * that there was formerly a Bridge, a League long, not far from *Narbonne*. It was built over the Moraſſes in the way from that Town to *Beziers*; for, the Paſſage of *la Garde-Rolland* was not open in thoſe Times. That Bridge conſiſted of ſmall Arches, and was built of large Stones after the *Roman* way: It began a quarter of a League from *Narbonne*, and reached to the Pond of *Capeſtan*. It is often mentioned in the Charters of the Archives of the Church of *Narbonne*; and is called *Pons Septimius*, in a Deed made in the Reign of *Charles the Bald*. *Catel* believes it was built by the Emperor *Septimius Severus*. It was called *Ponſorme*, in the Language of that Province. The Author adds, that there was a large and ſtately Bridge over the Pond of *Capeſtan*, and that ſome Remains of it were to be ſeen ſtill in his Time.

4. *Strabo* ſays in the Fourth Book of his Geography, that there was a Famous Temple at *Touloufe*, which contained very great Treaſures. *Catel* ‖ obſerves, that ſome Years before he publiſhed his Hiſtory of *Languedoc*, they diſcovered in the *Garonne*, which was then very ſhallow, the Ruins of a ſtately Building, which had been a large Temple built of white Marble.

† Pag. 79
* Pag. 82, 83.
‖ Pag. 123, 124.

Digitized by Google

The Marble Stones were fastened with Cramp-Irons and Lead. *Catel* went to see those Ruins, and found the Water-Men very busy in pulling out the Lead. He saw several Figures of Men in a *Roman* Dress, cut out in *Mezzo Relieve*. The Ruins of that Temple were very large: It was a Square Building, supported with Columns of Black Marble, three Feet and a half Diameter. Some Owls had been cut out upon the Chapiters of those Columns; from whence the Author infers, that this Temple was consecrated to *Minerva*.

5. He quotes * a MS. Life † of St. *Theodard*, Archbishop of *Narbonne*, importing, among other things, that the *Jews* of *Toulouse* complained to *Charles* or *Carloman*, Son of the Emperor *Lewis*, that they were publickly boxed on the Ear three times in a Year, *viz.* on *Christmas-Day*, *Good-Friday*, and the Feast of the *Assumption*, and begg'd of him that he would be pleased to suppress a Custom so ignominous to their Nation. The Emperor appointed some Commissioners to examine that Affair. Some Charters of *Charlemagne*, and *Lewis* the *Debonair*, were produced, whereby it appeared that the *Jews* had been condemned to that Ignominy, for having invited the *Saracens* into *Languedoc*. The Commissioners who were all Bishops, except *Richard*, Duke of *Aquitain*, declared that this Custom could not be abolished. *Catel* quotes ‡ two Sentences, which he found in the Archives of St. *Stephen*'s, the Cathedral Church of *Toulouse*, whereby the Truth of this Fact may be confirmed. He also says that he saw, in the Archives of St. *Sernin*'s, a Donation of *Amelin*, Bishop of *Toulouse*, wherein he yields to the Canons of that Church the Toll-Money, which the *Jews* were obliged to pay, instead of being

* Pag. 517. & seq.

† *It may be seen in Page* 750.. & seq.

‡ Pag. 520.

Digitized by Google

being boxed, *pro colapho Judæorum.* That Donation may be seen at large in our Author. He tells us, *pag.* 523. that the *Jews* were formerly so odious in *France*, that the Christians abused and beat them upon all Occasions, especially upon the most solemn Holidays; so that in order to avoid such Violences, they were obliged to put themselves under the Protection of the Bishops or Lords of the Towns where they lived, and to pay them a yearly Rent to be employed for the Use of the Church. The Inhabitants of *Beziers* used to throw Stones at the *Jews* from *Palm-Sunday-Eve*, till *Tuesday* after *Easter.* To prevent this ill treatment, they were forced to pay a certain Sum to the Bishop, besides a yearly Rent. This Agreement, which may be seen in the Author, was made in the Year 1160. It has been extracted from the Archives of the Church of *Beziers.*

6. *Reinier* * a *Dominican* Monk, and Bishop of *Maguelone*, succeeded *John de Monlaur* in that Bishoprick, who died in the Year 1248. This *Reinier* was a Native of *Lombardy*, and died a Year and a half after he had been made Bishop. *Arnaud de Verdale*, who was Bishop of *Maguelone* in the Year 1330. says in his MS. Catalogue of the Bishops of that Place, that *Reinier* had been poisoned with a Consecrated Host; which was the Reason why it was ordered, that for the time to come the Deacon and Subdeacon, who should assist the Bishop at the Great Altar of St. *Peter's* should receive the Communion from his Hands, and partake of the same Host, and of the same Calice.

Since I am giving an Account of a Book that concerns the Province of *Languedoc*, I shall occasionally take notice of a Passage which I have read in a † Work of Father *Mersenne.* He says that he saw

* Pag. 991. See also pag. 993.

† *In his* Reflexiones Physico-Mathematicæ, *at the End of the* XXIV. *Chapter Pag.* 215. Paris, 1647. *in* 4to.

Digitized by Google

in the Church of the *Dominicans* at *Toulouse*, a Picture of *Thomas Aquinas*, holding a Flaming Sword in his Right-Hand, over that part of the Altar where the Hoſt is kept, with theſe two *Latin* Verſes:

Nixus Evangelii ſolio Cherubinus Aquinas
Vitalem ignito protegit enſe panem.

Thus the Angelical Doctor has been raiſed to the Dignity of Keeper and Protector of the Holy Sacrament: The *Dominicans* according to their Notions could not have beſtowed a more glorious Office upon that Schoolman.

The End of the Eighth and laſt Volume.

Digitized by Google

A TABLE OF THE MATTERS

Contained in the

Memoirs of LITERATURE.

A

BARBANEL, a new Edition of his Commentary upon the *Pentateuch*. Vol. I. Page 277

——— his Commentary upon *Habakkuk* reprinted. II. 190

Abbeſſes, who undertook to confeſs their Nuns, and to preach. III. 36

Abbeys of *England*, an Account of them, and their Revenues. VIII. 126

Abbots, their Number in *England*, before the Reformation. V. 280

Digitized by Google

Abel. How he came to know that his Sacrifice was acceptable to God. I. 372
Academies of *Paris*, an Account of them. VII. 49
Academy (Royal) of Sciences. An Account of the Memoirs of that Academy, for the Year 1709. III. 224
——— for the Year 1710. VII. 76
——— for the Year 1711. VIII. 288
Acker (John Henry), Selecta Poetica, quibus continentur Ge. Sabini præcepta, &c. II. 349
—— *Methodus ſcribendarum Epiſtolarum ad fontes purioris Latii confirmata, &c.* I. 277
—— *Petrarchi Vita & Teſtamentum,* II. 384
—— *Opuſcula Eloquentiæ,* V. 229
Acta Literaria. VIII. 246
Adam, how he was created, according to the *Perſians.* III. 180
—— Obſervations upon his Nakedneſs. VI. 51
—— A *Turkiſh* Tradition concerning that Subject. ibid.
—— ſeveral Particulars relating to *Adam.* VII. 31
—— why God cauſed a deep Sleep to fall upon him, when he deſigned to create *Eve.* 109
—— ſome Rabbinical Imaginations about *Adam* rejected. 111
Adam (Cornelius), Obſervationes Theologico-Philologicæ, quibus plurima S. Codicis, Novi præſertim Fœderis, loca ex moribus & ritibus diverſarum gentium illuſtrantur. I. 396
Adonis. Why the River ſo called was of a bloody Colour, at certain Times of the Year. IV. 151
Advice to a young Lady. The Author's Counſel relating to Love. I. 378
Advice to thoſe Husbands, who have got bad Wives, V. 374
Aelian. A new Edition of that Author. III. 350
Agaſſe, the Etymology of that Word. V. 161
Agnellus, Vitæ Pontificum Ravennatium. I. 326
Air, heavier in clear Weather, than in cloudy and rainy Weather. IV. 91
—— Obſervations upon the Communication of the Air with the Water, VIII. 289
Aix-la-Chapelle. An Epigram upon the hot Baths of that City. I. 121

Albano

Digitized by Google

Albano (Francis). A Description of his fine Picture, called, *The Glory of* Albano. I. 250
Albin, his Project of printing a natural History of *English* Insects. VII. 401.
Albinus (Bernhard), *Oratio de incrementis & statu Artis Medicæ seculi* XVII. II. 444
Alchymists. Their Principles concerning the Philosophical Stone, confuted. 333
Alcoran, Observations upon it. VIII. 187
Alcoran des Cordeliers. III. 33
Alesius (Alexander), some Particulars concerning that Divine. IV. 242
Alexandre (Noel), his Commentary upon St. *Paul*'s Epistles, *&c*. I. 150
Alexandrian Manuscript. See *Letter*. See also III. 365
Alghisi (Tomaso), his *Litotomia*. II. 36
Allatius (Leo), *Apes Urbanæ*. A new Edition. III. 298
Allegories. Allegorical Explications of the Holy Scripture rejected. 107
Alleluya, an Herb so called. See *Francus (John)*
Alpinus (Prosper), *De præsagienda vita & morte ægrotantium*. A new Edition. I. 335
Altingius, Burgomaster of *Groningen*, his Death. VI. 228
Amazons (River of the) described. IV. 408
Amazons in *America*. VII. 159
Ambrose (St.) The Works of that Father falsified at *Lyons*, by some Monks, according to *Francis Junius*. III. 256
Americans of *Carolina*. 'Tis not true that they worship but one God, Maker of all Things: Nay, 'tis not known hitherto whether they have a Notion of a Deity. I. 370
Amusements serious and comical. Who is the Author of that Book. II. 12
Amyraldus (Moses), suspected to be a Jew, converted to Christianity. III. 373
Anabaptists, Reflections upon their extravagant Undertakings. VIII. 77
Anacreon, translated into *French* Verse. IV. 279
——— Emendations upon an Ode of *Anacreon*, by Dr. *Bentley*. 286
Ancients, are above the Moderns. 377

Digitized by Google

——— A Vindication of the Ancients, againſt Mr. *Perrault.* VII. 369
Andry (Nicolas), his *Regimen of Lent*; wherein he ſhews that Fleſh is more wholſom than Fiſh, Fruit, *&c.* I. 95
——— confutes thoſe, who believe that Digeſtion is performed by Trituration, and not by Fermentation. 97
——— ſhews that Roots and other Aliments, uſed in Lent, are not contrary to Chaſtity. 101
——— An Account of his *Phyſical Remarks upon ſeveral Subjects*; *eſpecially upon Bleeding*, *Purging*, *and Drink.* 198
——— his Treatiſe of Lent-Food. VI. 231
Angelo (Michael). An Explication of an ancient *Cornelian* Stone, commonly called, *Michael Angelo's Seal.* I. 28.
See I. 377
——— Another Explication of the ſame Stone. V. 220
Angels. The *Jews* did not beſtow Names upon Angels, before they went into the Country of the *Chaldeans.* 97
Aubalt (Principality of). An old Tradition in that Country. III. 290
Anonymous and *Pſeudonymous* Writers. A Treatiſe concerning thoſe Writers. 27
Anſelme (Father), a new Edition of his Genealogical and Chronological Tables. V. 129
Anthoine (Nicolas), burnt for Judaiſm at *Geneva*, an Account of his Life and Trial. VI. 131
——— What moved him to embrace Judaiſm. 132
——— He deſires the *Jews* to circumciſe him. 133
——— He is admitted into Holy Orders. ibid.
——— He falls into a Fit of Madneſs. 134
——— He is impriſoned at *Geneva.* ibid.
——— A Miniſter of *Lorrain* writes in his Behalf. 135
——— Two Paſſages out of *Meſtrezat*, Miniſter of *Paris*, concerning *Anthoine.* 145
——— The Priſoner preſents ſome Petitions to the Magiſtrates. 146
——— His Trial. 152
——— Upon what Occaſion he declared to his Judges that

Digitized by Google

that when he was at *Venice*, the most beautiful Woman of that City could not have tempted him. 153
——— His Condemnation and Execution. ibid.
——— Reflections upon his History. 154
N. B. The Readers may see, at the End of this Index, an Addition to my Account of *Nicolas Antoine*, which is not to be found in the first Edition of these *Memoirs of Literature*.
Antichrist. The Reformed Churches of *France* inserted in their Confession of Faith, an Article importing that the Pope is *Antichrist*, foretold in the Scripture. II. 313
Antiquities, found near *Bishop's-Gate*. V. 360
Anti-Trinitarians. Some Passages of the Scripture ought not to be alledged against them. II. 102
Antony of *Padua.* A Passage out of a Sermon concerning that Saint. 442
Ants. Observations upon those Insects. III. 204
Aphthonius and *Theon.* A new Edition of their *Progymnasmata*. 350
Apocalypse. An Essay of a new System to explain the Apocalypse. II. 427
Apocalypse XXII. 18, 19. *If any Man shall add unto these things*, &c. illustrated. V. 325
Apocryphal Books ascribed to the Patriarchs. Observations upon them. II. 99
——— A List of the Apocryphal Books relating to the Old Testament. 221
——— A Collection of those Books, published by Dr. *Fabricius*. VII. 30
Apollonius Tyrius, his *Adventures* in *French*. II. 46
Apoplexy. Observations upon it. I. 259
Apostles-Creed. How it was composed, according to *Eisengrein*. 166
Apparitions of Jesus Christ to a *Lutheran* Minister. III. 81
Aquileia, a Library founded in that City. V. 330
Aranal (Jacinto de), his Book written in favour of *Philip* V. III. 217
Ararat. The Etymology of that Word. 191
Architecture. A Treatise of Architecture, by *Seb. Le Clerc*. VIII. 276

Arianism.

Digitized by Google

Arianism. An Antidote against Arianism. By Mr. *Warren.* V. 240
Arius. Extract of a Dissertation concerning his tragical Death. II. 383
Armenian Tongue. An Account of a Dissertation concerning that Language. III. 189
See VIII. 139
Arras (Bishop of), a Collection of his Ordinances, Mandates and Censures. II. 178
Arrests notables des differens Tribunaux du Royaume, &c. A short Account of that Book. 254
Ash-tree. Some of its Properties. 91
——— A new Observation upon the Nature and Qualities of the wild Ash-tree. IV. 70
Asmodeus. Observation upon that *Dæmon.* V. 97
Aspersion. Whether the Lord of a Manor may lawfully require from a Curate, that he should present him the Sprinkle. IV. 152
Astruc (*John*), *Dissertatio Physico-Anatomica de motu Musculari.* II. 303
——— His Discourse concerning the Cause of Digestion. III. 159
Athanasius (St.), vindicated from the Imputation of Dishonesty, by Mr. *Thirlby.* VII. 313
Atheists. Those who engage in a Dispute with them, ought to require three Things from them. I. 196
——— Ought not to be put to Death. II. 266
Athenagoras, his Works translated into *English.* VIII. 215
——— His Character. 258
——— An Account of his Apology for the Christians. 266
Atlas (A new), printed in *Germany.* I. 237. II. 94
Aventinus. A new Edition of his Annals of *Bavaria.* I. 310
——— The Character of that Historian. III. 26
——— perhaps the first who denied that there had been a Pope *Joan.* III. 26
Averani, some of his Books. 67
Averroists. Their Opinion concerning human Souls. 60
Augustin (St.). There are a great many Mistakes in the new Edition of that Father, published by the Benedictines. II. 103 See II. 122

Digitized by Google

——— *Vindiciæ Editionis S. Auguſtini, &c.* Who is the Author of that Book. II. 104
——— Whether the *Venice*-Edition of the Works of that Father, printed in 1584, was falſified. III. 255
——— A Paſſage of that Father againſt Perſecution. 404
Aurelianus (Cœlius), an ancient Phyſician of the Sect of the *Methodiſts*. His Character; with an Account of the Method of thoſe Phyſicians. I. 125
Auſonius's *Cupido cruci adfixus*, reprinted. IV. 392
Aymon, his Collection of the National Synods of the Reformed Churches of *France*. II. 60

B.

Babel (Tower of), Obſervations upon the building of it, and the Diſperſion of Men. III. 240
Babylon. Obſervations upon the Origin of that City, by Mr. *Perizonius*. 238
Bacchini (The Abbot), his Edition of *Agnellus*'s *Vitæ Pontificum Ravennatium*. I. 326
Balaam. A Diſſertation concerning the Hiſtory of *Balaam*. 40
Balduini (B), *Calceus antiquus & myſticus*, & Jul. Nigronus *de Caliga Veterum*. II. 318
Balduinus (Francis), his Complaints againſt *Calvin*. II. 108
Baltus, a Vindication of the Fathers accuſed of *Platoniſm*. I. 339. II. 335
Bandar-Abaſſi. An Account of the malignant Fevers, which rage in that Town. IV. 30
Bands. When the Clergy began to wear them. III. 35
Banduri (Father), *Imperium Orientale, ſive Antiquitates Conſtantinopolitanæ, &c.* IV. 435. V. 208
——— His Project of a Collection of Medals. VIII. 47
Baptiſma puerorum in uteris exiſtentium aſſertum. II. 365 See V. 49
Baptiſm, a Nonconformiſt rebaptized, upon his declaring for the Church of *England*. VII. 279
Βάπτω. The Etymology of that Word. III. 192
Barbary. An Account of *South-Weſt-Barbary*. VI. 230
Barbeyrac (John), *de dignitate & utilitate Juris ac Hiſtoriarum*

Digitized by Google

toriarum. III. 116
——— The second Edition of his Translation of *Pufendorf, De Jure Naturæ & Gentium.* V. 313
Barchusen (John Conrad), Historia Medicinæ, &c. A short Account of that Book. I. 280
Barnes (Joshua), his Edition of *Homer.* II. 65
Barometer. Observations upon the Barometer and Thermometer. 26
——— The Solution of a Problem concerning the Manner of making new Thermometers and Barometers. 96
——— The Cause of the Variation of the Barometer. VIII. 289
Bartoli, an able Printer at *Venice*, has undertaken to reprint new Editions of many ancient Books. III. 362
Bartolocci. The Character of his *Bibliotheca Rabbinica.* 372
Basilisks coming out of Eggs. A popular Error about them. VII. 122
Basnage, a second Edition of his *History of the Jews*, reprinted at *Paris* without his Knowledge, not only with Additions and Corrections, but also with several Omissions. An Account of that Edition. I. 254
——— The same History *claimed by, and restored to its true Author.* III. 351
——— *The Jewish Antiquities, or critical Remarks upon* Cunæus's Republick of the Hebrews. VII. 392
——— Mr. *Simon*'s Judgment about the *History of the Jews*, written by Mr. *Basnage.* VIII. 190
Battely (John), Antiquitates Rutupinæ. III. 139
Bavaria. A new Edition of the Annals of *Bavaria*, written by *John Adlezreitter*, and Father *Bruner.* 25
——— An Account of Mr. *Leibnitz*'s Preface prefixed to that Edition. ibid.
Baume (Sainte), described in a very odd Poem. VII. 13
Bayle's Dictionary. Its Character. I. 135
——— What Judgment the Author himself makes of it. VIII. 77
Bayle's Letters. 74
——— 'Tis a great Mistake to fancy that he did not believe the first Article of Religion. 80

Beard,

Digitized by Google

Beard. Observations upon the Beards of Clergymen. III. 35
Beasts. Instances of their great Knowledge. I. 250
Becket (*Thomas*), a Description of his Tomb. VIII. 117
Beccarilli (*Joseph*). A Medal occasioned by the Condemnation of that Priest. III. 288
Beda, Doctor of the *Sorbonne*, an Enemy to the *Greek* Language. VIII. 125
Behrens (*Conrad Barthold*), *Selecta Dietetica, seu de recta ac conveniente ad sanitatem vivendi ratione Tractatus.* II. 380
Bellefontaine (*Lewis*), *Dogmatical and Mechanical Physick*, &c. IV. 14, 29
Bells. Their Noise does not drive away Storms. I. 291
Benedictins, the fifth Volume of the Annals of their Order. VII. 126
Benefices. Whether it be lawful to have many Benefices, and in what Case it may be done without Sin? An Account of a Book wherein that Question is examined. I. 298
Benoist (*Elie*), *Melanges de Remarques critiques*, &c. IV. 398
Benvenuti (*Gilibert*). An Extract of his Dissertation concerning Pope *Joan*, and the Temporal Power of the Popes. III. 379. See VI. 195
Bergerus (*John Godfrey*), Dissertation upon the Waters of *Carls-bad.* I. 160
Bergier (*Nicolas*), his *History of the Highways of the* Roman *Empire.*
——— The first Extract. IV. 112
——— The second Extract. VII. 33
Bergius, *Exercitatio de statu Ecclesiæ & Religionis Moscoviticæ* I. 330
Bernard (Mount St.), how dangerous it is to go over that Mountain. V. 149
Berthem (*Charles*), his Sermons. V. 263
Bessarion (Cardinal), suspected of Unbelief. II. 259
Beveridge (Bishop), his *Thesaurus Theologicus.* II. 32
III. 234
——— his Reflexion against the Church of *Geneva.* 235
Beughem (*Cornelius à*), *Apparatus ad Historiam Literariam*, &c. II. 80
Beza (*Theodore*), why his History of the Reformed

Digitized by Google

Churches of *France* contains ſo many Particulars, and ſo many curious Facts. II. 275
—— adviſed the *Engliſh* Diſſenters to ſubmit to the Biſhops. III. 94
—— approved Perſecution on account of Religion. V. 316
Bezoar. Obſervations upon the Stones ſo called. VII. 89
Bible (Vulgar). Some Paſſages of that Bible explained. I. 176
—— The two Editions of that Bible by *Sixtus* V. and *Clement* VIII. carefully compared together by Father *De Bukentop*; whoſe Work is the more valuable, becauſe it contains in few Sheets the Edition of *Sixtus* V. 177
—— *Plantin*'s Edition of the Vulgar Bible in 1618. does frequently differ from that of the *Vatican*. 178
Bibles, curious Bibles in the Library of *Eyſenac* 323
—— Remarks upon the *Armenian* Bible. II. 136
—— Some Paſſages of the New Teſtament are not in that Bible. 136
—— New Editions of the *Hebrew* Bible. I. 78, 352. V. 257
—— *Philologia Biblica*. VII. 353
Bibliographia Antiquaria, by Dr. *Fabricius*. 53
Bibliotheque Critique, by Mr. *Simon*; the third Volume. II. 97
—— The fourth Volume. 119, 130
—— The firſt Volume. III. 71, 249, 365
Bibliotheque (Nouvelle) choiſie. By Mr. *Simon*. VIII. 165
Bibliotheque of Eccleſiaſtical Writers, for the XVII^th^ Century. III. 29
—— A Supplement to that *Bibliotheque*. IV. 111
Bibliotheque des Predicateurs. V. 227. VI. 195
Billius. His Tranſlation of St. *Gregory Nazianzen*, is full of Miſtakes. IV. 123
Bingham (*Joſeph*). An Account of the third Volume of his *Origines Eccleſiaſticæ*. III. 168
Bion, a new Edition of his Treatiſe concerning the Uſe of the Globes and Spheres. II. 209
Biſhops turned out by Women. IV. 20
—— frequently turned out in St. *Chryſoſtom*'s Time. ib.

—— their

Digitized by Google

——— their frequent converſing with Women dangerous. IV. 25
Biſhops and Abbots forbidden to ſell any Church-lands, or to give them to their Relations. I. 328
Bleeding diſapproved. III. 202
Bloke, his Book againſt falſe Predictions. III. 304
Blondel (David). Whether he was bribed by the Court of *France* to confute the Story of Pope *Joan*. 387
——— Why he had a Penſion from the K. of *France*. ib.
Blondel (David), a Particular concerning his Apology for St. *Jerome*. VIII. 301
Blood. A Diſſertation concerning the Nature, the Differences, &c. of the Temper of the Blood. By Dr. *De Vieuſſens* I. 380
——— Hiſtory of the Diſcovery of the Circulation of the Blood. VI. 359
Blumius (J. Chriſtian), *Animadverſionum ſacrarum ad commata quædam Fœderis antiqui ſelecta, Pentas prima*. III. 321
Bochart learned the *Ethiopic* Language at fifty Years of Age, of Mr. *Ludolfus*, who was but a young Man. I. 308
——— An Obſervation upon his Conjectures. VII. 447
Boehmer (Juſtus Chriſtopher), *Inſcriptiones Sepulcrales Helmſtadienſes*. II. 317
Boerhave (Herman), his Catalogue of Plants in the Garden of the Univerſity of *Leyden*. 29
Bohmer (Juſtus Henningius), *Introductio in Jus publicum univerſale*, &c. 93
———*Diſſertationes Juris Eccleſiaſtici antiqui ad Plinium ſecundum & Tertullianum*, &c. III. 127
Bohnius, *De renunciatione vulnerum, ſeu vulnerum lethalium examen*. IV. 164
Boileau deſpreaux. A new Edition of his Works. VI. 226
Boix (Michael Marcellin), *Hippocrates* vindicated, &c. V. 164
Bologna. An Account of an Academy lately founded in that City. I. 121
Bon (Preſident), an Account of his curious Diſcourſe concerning Spiders, and the Uſefulneſs of their Silk. 123, 265

Digitized by Google

Bonanni (Father), his Description of the Curiosities lodged in the *Roman* College. I. 149
Books (Protestant) prohibited in *France*. II. 133
Books not favouring the bodily Presence of Christ in the Sacrament, destroyed in *England*. III. 94
Books, *Nova Librorum rariorum Collectio*, &c. I. 77
——— *An Historical Treatise concerning the Licensing of Books*. An Account of that Treatise. 364
——— The reading of bad Books condemned. 377
Books of *Italian* Poetry. 37, 180
Books to be printed at *Venice*. III. 362
Bos (*Lambert*), *Exercitationes philologicæ*, &c. VI. 415
——*Antiquitatum Græcarum brevis descriptio*. VIII. 51
Bourdeaux, an Account of an Academy founded in that City. VII. 210
Boyle, an Account of the Foundation of his Lectures. VI. 457
Brandano, an Account of his Life and Prophecies. V. 353
Bread, more wholesome than any other Food. IV. 97
——— A remarkable Instance of Antipathy against Bread. 98
Breithaupt (*John Frederic*), his Translation of *Solomon Jarchi*'s Commentary upon the Pentateuch. I. 346
Breslaw, *Historia morborum*, *qui Anno* 1702. *Uratislaviæ grassati sunt*, &c. 295
Brides, why their Necks were anciently measured with a Thread before they went to the Nuptial Bed. IV. 100
Bridge, an ancient Bridge in *Languedoc*. VIII. 311
Brissonius (*Barnabas*), *De regio Persarum Principatu libri tres*. A new Edition printed at *Strasburg*. IV. 7
——— An Account of the tragical Death of that Author. 9
Brown (Sir *Thomas*), his Posthumous Works. VI. 53
——— Could hardly get his *Religio Medici* printed in *Holland*. 54
——— Some of his moral Precepts. 60
Bruevs, his Treatise concerning the Obedience of Christians to the Supreme Power. I. 228
——— maintains that the Scripture does not command the publick Exercise of Religion. I. 231
——— His Continuation of the History of Fanaticism, con-

Digitized by Google

containing an Account of the late Troubles in the Cevennes. 263
Brunus (Jordanus), An Account of the Life and Execution of that Atheist. II. 243, 256
Bucer, An Account of his Commentary upon the *Psalms*. 107
Buchanan (George), several of his Letters, and of other eminent Men, never before published. IV. 103
——— Persecuted by the Friers. 104
——— highly commended by *Hubert Languetus*. 105
——— What he thought of Queen *Elizabeth*'s Match with the Duke of *Alenson*. 104
Buissiere, a new Anatomical Description of the Heart of Land-Tortoises of *America*. VII. 48
Bukentop (Henry de), Explication of the ambiguous Expressions, and doubtful or various Readings of the Vulgar Bible. With some Remarks upon the Edition of *Sixtus* V. published in 1590. I. 174
Bull (Bishop), his Life. VI. 205
— His Sermons, and other Discourses. 221
— Observations upon his *Defensio Fidei Nicenæ*, by Mr. *Simon*. VIII. 189
Bulls (Pope's) Relicks, &c. found in a *Spanish* Ship V. 271
Bulteau, the Catalogue of his Library. IV. 262
Burgos (Alexander), *De usu & necessitate Eloquentiæ in rebus sacris tractandis*. I. 179
Burnet (Bishop), some of his Sermons. VI. 320
——— His Introduction to the third Volume of the History of the Reformation of the Church of *England*. VII. 332

C.

Cabbala. Observations upon the *Jewish Cabbala*. VIII. 180
Cæsar's Commentaries, published by Dr. *Samuel Clarke*. VI. 96
——— by Dr. *Davies*. 316

Digitized by Google

——— A Conjecture about ſome Difficulties to be found in the firſt Chapters of *Cæſar*'s Commentaries. VII. 94
Calendar (A perpetual). II. 95
Calmet (Father), his Letters againſt Mr. *Fourmont*. 205
——— His Commentary upon *Joſhua*, &c. III. 54
——— upon the three firſt Books of *Kings*. IV. 375
——— upon *Eſdras*, *Nehemiah*, *Tobit*, *Judith* and *Eſther*. V. 96
——— upon the *Pſalms*. VII. 19
——— upon the *Proverbs*, *Eccleſiaſtes*, *The Song of Songs*, and *The Wiſdom*. 405
——— upon *Eccleſiaſticus*. VIII. 247
Calvin, no Enemy to Epiſcopacy. III. 91
——— his Character. IV. 245
——— blamed for putting *Servetus* to Death, &c. ib.
——— approved Perſecution on account of Religion. V. 316
——— a great Aſſerter of the Rights of the Clergy. VIII. 144
Calviniſm. Why it made a great Progreſs in *France* all of a ſudden. II. 120
Calviſius (*Sethus*), a ſhort Account of his Life. I. 182
Cambridge. A Letter of the Univerſity of *Cambridge* to *Henry* VIII. wherein they congratulate that Prince for throwing off the Pope's Supremacy, &c. VIII. 162
Camerarius (*Elias*), Diſſertations upon ſeveral Subjects. V. 124
Campanella ſuſpected of Atheiſm. II. 259
Candidatus Rhetoricæ. A new Edition of that Book. IV. 95
Capicius (*Scipio*), his Poem *De principiis rerum*, not inferior to that of *Lucretius*, in the Judgment of *Paul Manucius*. I. 173
Caraites. Obſervations concerning the Jews ſo called. VIII. 189
Caravanes. A Relation concerning the Caravanes of the Merchants of *Aſia*. II. 404
Carls-bad. A Diſſertation upon the Waters of that Place. I. 160
Carolina. An Extract of a Letter written from that Country. 370
——— What ſort of Wine it produces. ib.

Digitized by Google

Carrieres (Father *De*), his Literal Commentary upon the New Teſtament. II. 381
Caſas (Bartholomew de las), his Book concerning the Cruelty of the *Spaniards* in the *Weſt-Indies*. VII. 73
Caſaubon, commended by the Baron *De Spanheim*. III. 171
Caſauboniana. An Account of that Book. I. 247
Caſtalio. Some Particulars concerning that Author. IV. 27
Caſtelli (Bartholomew) Lexicon Medicum. A new Edition. VI. 318
Caſtiglione (Count *Baldeſar*), his *Courtier* tranſlated into *Latin*. 256
Caſtro (Alphonſus à), his Hiſtory of Hereſies tranſlated into *French*. 32
——— An Account of that Author. ibid.
Catalepſy. A Letter containing two new Obſervations upon a complicated Catalepſy. III. 100
Catalogues of Libraries. A new Method of drawing up thoſe Catalogues. V. 131
Catel (William de), Hiſtory of *Languedoc*. VIII. 307
Caterpillers afford Silk. III. 129
Cats (Wild), in *Carolina*, as large as Sheep. I. 371
Catullus, *Tibullus*, and *Propertius*. A new Edition of thoſe three Poets, printed at *Padua*. 262
Cellar. Several Perſons choaked in a Cellar. VII. 78
Cellarius (Chriſtopher), his Academical Diſſertations. V. 114
Centuries of *Magdeburg*. An Hiſtorical Account of them. I. 164
Chambon, *Principles of Philoſophy neceſſary for the Practice of Phyſick*. III. 202
Chamillart (Stephen), Diſſertations upon ſeveral Medals, engraved Stones, &c. 83
Characters. A Book containing the oppoſite Characters of Men of different Degrees and Conditions. IV. 109
Chardin (Sir *John*), his Travels into *Perſia* III. 144
Charity better than reading Chapters, hearing Sermons, and ſinging Pſalms. V. 279
Charlemagne, ſome of his Laws concerning the *Saxons*. VI. 102.

Digitized by Google

Chauvin. An Account of his Letter concerning the malignant Fevers, that raged in *France*, in the Year 1710. I. 296
Chericato, his Decision of two Questions. V. 330
Cherubin de St. Joseph, his Works. VII. 59
Chess. That Game forbidden. III. 34
Chiflet (John), Socrates sive de Gemmis ejus imagine cœlatis Judicium. VIII. 303
Chimneys. A Treatise of new Chimneys, which give a greater Heat than common Chimneys, and never smoak, &c. VII. 348
Chinese. Why their Conversion to Christianity is very difficult. III. 312
——— A Letter shewing what are the Thoughts of the Jesuits concerning the *Chinese* Controversy. I. 342
——— Several *Chinese* Books translated into *Latin.* III. 141
——— Observations upon the *Chinese* Books in the Library of the King of *Prussia.* 301
——— The *Chinese* Language not so difficult as it is generally thought. 303
——— *Observatio circa Scientiam universalem Sinensium*, &c. VI. 393
——— A Letter of the Abbot *Bignon*, concerning the *Chinese* Language. VIII. 22
Cholick. An extraordinary Remedy for it. III. 312
Chomel (Noel), his *Oeconomical Dictionary.* I. 313
Christians, a Description of their corrupt Manners. V. 422
Christina, Queen of *Sweden*, her Letter to Mr. *Bayle.* VIII. 80
Chronology, its Uncertainty. VII. 62
Chrysostome (St.). An Account of his Treatise concerning Priesthood. IV. 16
——— That Father was an Enemy to Persecution. 18
——— Was somewhat credulous. 24
——— His Treatise concerning Priesthood is an excellent Piece. 26
Church, an Explication of the Ceremonies of the Church. VII. 211
Churches, Profanation of Churches in *England.* VI. 55
Cicero, his Book *de Divinatione*, translated into *French.* I. 37
——— His

Digitized by Google

——— His Poetry commended. I. 37
Cicero, *De divinatione Ciceronis Diatribe*. III. 83
Civilians, why they had a great Intereſt under the *Roman* Emperors. II. 253
Clarke (*Samuel*), his Books concerning the Immateriality of the Soul, commended. V. 21
——— His Book, entitled, *The Scripture Doctrine of the Trinity*. 50
——— His Edition of *Cæſar*'s Commentaries. VI. 96
——— His great Services to the Cauſe of Religion, and his great Merit, commended by Mr. *Nelſon*. VII. 324
Clemens Alexandrinus, an Obſervation upon his *Hypotypoſes*. V. 147
Clement VIII. What Reaſon that Pope alledged, to ſhew that he was not Antichriſt. II. 63
Clement (St.), what *Grotius* ſaid of his Epiſtle, when it came out. VIII. 179
Clerc (*John le*). An Account of his Edition of *Æſchines*'s Dialogues, and of his *Silvæ Philologicæ*. II. 351,
——— His Life. III. 170
Clergy (*Greek.*) See *Greeks*.
Clergy (*French*). Few Atheiſts among them. II. 260
Clergy. A Method to confute thoſe, who attack their Authority. 89
——— Obſervations upon their Habits. 111
——— Ordinances, Mandates, and Cenſures of the Biſhop of *Arras*, for the Reformation of his Clergy. 178
——— Strange Aſſertions of ſeveral Clergymen of his Dioceſe. 180
——— Ignorance of ſome Clergymen. III. 95, 375
Clergy of *Germany*, exclaim againſt the Law of Celibacy. IV. 253
Clergy of the Church of *Rome*, their Cruelty. 257
Clergy of *England*, their great Riches before the Reformation. V. 282
Clergy (Ancient), the Hiſtory of their Aſſemblies not very edifying. 328
Clergy, their Duty. VI. 247
——— A Cenſure upon bad Clergymen. 248
——— A Cenſure upon thoſe Clergymen, who neglect

Digitized by Google

their Studies. VI. 254
——— Decrees of a Council against the ill Lives of the Clergy. 280
——— Remarks upon the Clergy of *Germany*. VIII. 38
Collier (Jeremy), *The Ecclesiastical History of* Great Britain. 113
Colonia (Dominic de), *De Arte Rhetorica Libri quinque*. III. 201
——— An Account of a Book wherein that Author undertakes to confirm the Truth of the Christian Religion, by the Testimony of the Heathen Writers. VII. 280
Columbo (Christopher). Curious Particulars relating to him. IV. 444
Columns of *Seth*. Observations upon those Columns. II. 98
Commendams. Their first Original. I. 300
Commodianus, a Writer of the third Century. A new Edition of that Author. IV. 58
——— What Use may be made of him. 62
Commodus (The Emperor), cured of an Indisposition by *Galen*. 92
Confusion of Languages. How understood by Bishop *Ward*, and Dr. *Vitringa*. III. 240
Congelation. An Experiment of an extraordinary Congelation. IV. 261
Constance. History of the Council of *Constance*. VII. 160
Constitutions (Apostolical), their *pretended Authority confuted*. VIII. 200
Contagion among Cattle. Books upon that Subject. V. 355, 356. VI. 63
Conty (Prince of), A Funeral Oration pronounced at his Obsequies. I. 1
Conty (Armand de Bourbon, Prince of), a short Account of his Works. II. 284
Copernicus. Why his Doctrine concerning the Motion of the Earth was condemned at *Rome*. II. 124
——— *Didacus Stunica* maintained that Doctrine in his Commentary upon *Job*. ibid.
Copper-mines of *Sweden*. A short Description of those Mines, never before described, may be seen in the Life

Digitized by Google

Life of *Job Ludolfus*. I. 309
Coptes, their Doctrine, &c. V. 140
1 *Cor.* vi. 15. explained. VI. 418
Coronelli, his *Universal Bibliotheque*. I. 49
Coste (Peter), his *French* Translation of a Dialogue of *Xenophon*, entitled *Hiero*; or, *The Condition of a Tyrant*. III. 391
Councils. A Project of a new Edition of Councils to be published at *Paris*. I. 129
——— A Council held at *Rome*, under Pope *Nicolas* I. published by Father *Bacchini*. 327
——— The Acts of the Council of *Rome*, said to have been held by Pope *Julius*, in the Year 337, are supposititious. 328
——— The fourth Council of *Toledo* made a Decree against Persecution, on account of Religion. The sixth Council held in the same City, made a quite different Canon. The Reason of that Variation. III. 355
——— Some ancient Councils blamed for departing from the Rule of Faith. 406
——— History of the Council of *Constance*. See *Constance*.
Country-Husbandry, &c. IV. 15
County Venaissin, a Description of it. V. 444
Cozri, a general Notion of that Book. VIII. 174
Cray-Fish. Observations upon that Fish. III. 111
Criticks (Great) upon the Bible, a Proposal to lay them aside. VI. 78
Critique. A Treatise concerning the ill Use of it in Matters of Religion. III. 172 VI. 74
——— A Dissertation concerning the Critical Art. V. 349
——— *Reflections upon the Rules and the Use of* Critique, *with respect to the History of the Church*, &c. VI. 261
Crocodile found in the Mines of *Thuringia*. II. 233
Croix (Petis de la), his *Persian* Tales, entitled, *Les Mille & un Jour*. I. 354
——— History of the Great *Genghizcan*, the first Emperor of the ancient *Moguls* and *Tartars*. II. 165
Cross. Superstitious Practices about a Cross in *Languedoc*. III. 246

Digitized by Google

Crousaz (J. P. de), his new Logick. V. 328
Cudworth, a Passage of that Author concerning the breaking of painted Glasses in Churches. VI. 55
Cunæus (Peter). An Account of his Life. VII. 393
Currents of the *Mediterranean* Sea. III. 199
Curtezans of *Italy*, Reflections upon them. V. 369
Cymbalum Mundi. An Account of that Book. III. 277
Cyphers. A Method of writing in Cyphers. III. 391

D.

Dacier (Madam), her *French* Translation of *Homer*'s *Iliad*. III. 96, 322
Damascen (St. *John*). A Memorial concerning the new Edition of his Works. I. 158
——— An Account of that Edition. IV. 154
——— Advertisement concerning the same Edition. 356
Dantes. Remarks upon him and his Poetry. I. 208
Danzius (John Andrew), *Davidis in Ammonitas mitigata crudelitas, &c.* II. 428
David. Whether it be true, that when he said, *his Mother conceived him in Sin*, he meant that she conceived him *in profluviis*. III. 364
——— cleared from the Cruelty, which he is said to have exercised against the *Ammonites*. II. 428
——— By what means he left behind him a prodigious Treasure. IV. 376
Davies (John), his Second Edition of *Minucius Felix*. 58
Daumius (Christian). The Second Volume of his Letters. I. 76
Dauphine. Memoirs concerning the History of *Dauphine*. III. 40
——— When and how that Province was yielded to the Crown of *France*. 41
Dead Bodies, preserved by cold Weather and Snow. V. 149
Deidier, his Letter concerning two new Observations upon a complicated Catalepsy. III. 100

Delfini

Digitized by Google

Delfini (Carlo), his Genealogical and Chronological Tables. III. 274
Delirium. Obſervations upon it. I. 337
——— Obſervations upon the melancholy *Delirium*. III. 125
Demoſthenes, a new Edition of that Author in the Preſs at *Rome*. V. 389
Denmark. An Account of the Laws of that Country, particularly of thoſe that concern the Government and Diſcipline of the Church. III. 393
——— The abſolute Power of the Kings of *Denmark*, in Church and State. 394
——— Biſhops in *Denmark* a diſtinct Order from that of Prieſts. 395
——— The Church of *Denmark* has a Liturgy conſiſting of Prayers, Leſſons, and Hymns, and keeps ſeveral Holy-days. 396
——— *Daniſh* Prieſts not allowed to preach above an Hour. 397
——— Nor to be ſubtil and dogmatical in their Sermons. 396
——— *Jews* forbidden to go into *Denmark* without the King's Leave. 400
——— *Romiſh* Prieſts, &c. forbidden to live in *Denmark*, upon Pain of Death. 401
——— Whoever takes an Oath, muſt lift up three Fingers, denoting the three Perſons of the Trinity. 402
——— In what Caſe a Woman may be divorced from her Husband, on account of Impotency. 400
——— Confeſſion and Abſolution practiced in *Denmark*. 397
——— The Clergy have Church-Lands, and a third part of the Tithes, &c. 399
——— A Catalogue of the Curioſities lodged in the Cabinet of the King of *Denmark*. VIII. 164
Derham (William). His *Phyſico-Theology*: or, A Demonſtration of the Being and Attributes of God, from the Works of Creation. VI. 440
Deſcartes. Reflections againſt his Philoſophy. I. 288
Deylingius (Solomon), *Obſervationum ſacrarum pars ſecunda* IV. 138, 163
Dialogues upon ſeveral Subjects, relating to Hiſtory, Litera-

Digitized by Google

Literature, Religion and Critick. II. 241
Dialogues of the Dead, written for the Education of a Prince. VI. 79
Dialogues between *Hylas* and *Philonous*. 426
Diaz (Francis). Some Particulars relating to that Miſſionary. III. 302
Dictionary conſiſting of Reflections, and hiſtorical Facts. I. 92
Dictionarium Poeticum. By Father *Vaniere*. 94
Dictionary (Oeconomical). 313
——— *Bayle*'s Hiſtorical and Critical Dictionary. The Character of that Work. 35
Dictionary, *French* and *Latin*. By Father *Joubert*. II. 41
——— The Imperfections of ſeveral *French* and *Latin* Dictionaries. 42
Dictionary of the *Roman* Antiquities. By *Samuel Pitiſcus*. VII. 1
Dictionary Philoſophical. By Mr. *Chauvin*. 336
Dictionaries to be publiſhed in *Germany*. 353
Digeſtion, not performed by Trituration. I. 356
——— Performed by Fermentation. 358
——— An Account of a Diſcourſe concerning the Cauſe of Digeſtion. III. 159
——— An Account of another Book upon the ſame Subject. VII. 301
Diogenes the *Cynick*, angry with thoſe who ſpoiled their Health, whilſt they offered Sacrifices to the Gods for the Preſervation of it. IV. 89
Diſcourſes, pronounced in the *French* Academy. II. 22
Diſeaſes and their Cure. See *Riedlin*. See alſo I. 295
——— An Account of an extraordinary Diſeaſe. III. 194
——— Obſervations upon Diſeaſes, by Sir *Thomas Brown*. VI. 59
Diſeaſes of the animal Spirits. A Letter upon that Subject, by Dr. *Bertrand*. 197
——— A Maid afflicted with a ſurpriſing Diſeaſe. 282
——— A Treatiſe of the ſecret Diſeaſes of Men and Women. VII. 277
——— Whether the *Bath* is an effectual Remedy for the Cure of many Diſeaſes of the *Spaniards*. VIII. 8.
——— An extraordinary Diſeaſe. 296

Diſper-

Digitized by Google

Disperſion of Men. An Account of it. III. 240
Diſpute occaſioned by the Philoſophy of Father *Maignan.* II. 45
——— concerning the Beauty of Jeſus Chriſt. 57
——— concerning the Author of the Book entitled, *De imitatione Chriſti.* III. 73
——— about the true Senſe of Chriſt's *Deſcent into Hell.* 94
——— concerning the Place, in which our Saviour was born in the Body of the Virgin *Mary.* IV. 239
——— about the Body of St. *Firmin* at *Amiens.* 261, 417
——— about the Generation of Men and Animals. V. 194
——— in *Italy*, occaſioned by the Publication of the Acts of St. *Creſcius* and his Companions. 332
——— concerning this Queſtion: *Whether* Eraſmus *was a good Catholick?* VIII. 207
Diſſertations upon different Subjects, printed in *Sweden.* II. 29
Diſſertation concerning the ancient Biſhops Viſitors. 143
Diſſertations hiſtorical, chronological, geographical and critical upon the Bible. IV. 125. VI. 48
Diſſertation concerning the Hiſtory of *Balaam.* I. 40
——— concerning *Sampſon*'s Foxes. 43
——— concerning the Jaw-bone of an Aſs, with which *Sampſon* killed a thouſand *Philiſtines.* 72
——— concerning the Origin of Ideas. 79
——— concerning *Elijah*'s Ravens. 80
Diſſertations upon ſeveral Paſſages of the New Teſtament. By *John Marck.* 133
Diſſertation concerning Paſtoral Poetry. 140, 152
——— concerning the Lion killed by *Sampſon.* II. 329
Diſſertation (Anatomical), ſhewing a new Method of demonſtrating the *Ductus Thoracicus*, and the *Receptacle of the Chyle*, in human Bodies. IV. 291
Diſſertations upon ſeveral Subjects relating to Religion and Philology. By *Huetius* and others. V. 144
——— A large Account of the eighth Diſſertation. VII. 368
Diſſertation upon the reading of the Claſſicks, and forming a juſt Style. By Dr. *Felton.* VI. 461

——— upon

Digitized by Google

——— upon the Adoration and Prayers of ancient and modern Nations. VII. 75
Diſſertations concerning the Origin of the World. By Mr. *Vander Meulen.* VII. 108
Ditton (Humphrey), The new Law of Fluids, &c. VIII. 46
Divines (Modern) falſified. III. 257
Doctrine of the Apoſtles. Obſervations upon the ancient Book ſo called. 338
Dodwell (Henry), his Diſſertation upon a Shield belonging to Dr. *Woodward.* VI. 332
——— Four Letters between him and Biſhop *Burnet.* 397
Dogs. Remarkable Stories concerning ſome Dogs. I. 290
——— Miſchievous Dogs in *Germany.* III. 306
Drowned People. Obſervations upon them. IV. 165
Ductus Thoracicus. See *Diſſertation.*
Duelling. A Treatiſe concerning the Point of Honour and Duelling. By the Marquis *Scipio Muffei.* V. 49 VI. 1
Dugdale (Sir *William*), his Life. VI. 33
Dukerus, Opuſcula varia de Latinitate Juriſconſultorum veterum. III. 231
Dumont, his Book concerning Temptations. 202
Dupont. An Eſſay ſhewing how the proper *French* Names may be tranſlated into *Latin.* I. 80
Duport (Dr.), ſome of his *Greek* and *Latin* Puns. V. 176

E.

Eagles, a Deſcription of their Neſts. VI. 123, 162
Earth, Imperfections to be ſeen upon it. V. 423
Earthquakes in *Italy* deſcribed. 150
Eccard, ſome of his Books. 329
Eccleſiaſticus. A Paraphraſe upon that Book. II. 239
Eckhardus (Tobias), Deus Sacrilegii vindex ex hiſtoria ſacra & profana demonſtratus. 160
Ecliptick. Obſervations upon its Obliquity. IV. 372
Edward VI. A remarkable Inſtance of the great Moderation of that Prince, in point of Religion. VIII. 146

Digitized by Google

Edwards (Jonathan), his Treatise concerning Original Sin. III. 363
See *Whitby (Daniel)*
Edwards (John). V. 84. VIII. 52
Edzardi (George Eliezer), his *Latin* Translation of the second Chapter of that part of the *Gemara*, entitled, *Avoda Sara*, that is, *of Idolatry*. I. 363
Egg, of a Hen. A Hair of a Horse's Mane found in it. V. 132
See upon the same Subject, 178, 449
Eginhartus, *De Vita & Gestis Caroli Magni*. A new Edition of that Work. III. 15
Egypt. Observations upon the Origin of the ancient Gods, or Kings of *Egypt*. V. 283
Elagabalus. A Dissertation concerning the Reign of that Emperor. IV. 395
Electorate (Ninth). An Account of the Dispute concerning that Electorate. II. 223
Electors of the Empire. A Book *De Origine Electorum* III. 184
Elias Levita. An Account of that Rabbin. VIII. 175
Elijah. A Dissertation concerning *Elijah*'s Ravens. I. 80
Elizabeth (Queen), prepossest against the Marriage of Clergymen. III. 93
Emperor. *An historical Discourse concerning the Election of the Emperor*, &c. IV. 71
Emperors of *Germany*. What Power they had at *Rome*. See *Benvenuti*.
——— Why their Names appear with those of the Popes, upon the Coins stamped at *Rome*. ibid.
Emperors (Roman). Their Heads engraved with historical Explications. II. 410
Emperors. A Map of the Emperors and Empresses of the *West*. IV. 297
Empire. *The present State of the Empire*, &c. 72
——— A Description of the Circles of the Empire, and of the Imperial Cities. III. 248
English Grammar, &c. By Mr. *Maittaire*. IV. 95
Enoch. Observations upon the Book ascribed to him. II. 99
Epick Poetry. Reflexions upon that Poetry. III. 323

Digitized by Google

Epictetus. A new Edition of his *Manual* and *Sentences*, publiſhed by Mr. *Reland.* III. 12
Epiſcopacy, approved by ſome Divines of the Synod of *Dordrecht.* VIII. 158
Epitaphs. A remarkable Epitaph of an Archbiſhop of *Ravenna.* I. 328
——— A remarkable Epitaph of Dr. *Verheyen* a Phyſician. 238
Epiſtle to the *Hebrews.* It was written by *Apollos.* III. 27
Epo (Boetius). The Titles of his Works. 217
Eraſmus, cenſured by the Doctors of the *Sorbonne.* 123
——— An Account of a Diſpute concerning this Queſtion, *Whether* Eraſmus *was a good Catholick?* VIII. 207
Erdal (Chriſtian Henry). An Account of his Journey from *Leipſick* into *England* and *Holland.* II. 393
——— Criticiſed by Mr. *Burckard.* 394
Ergot, a ſort of Corn. Obſervations upon it. VII. 118
Eſthonia, an Account of the Inhabitants of that Country. VIII. 137
Eſſay upon Wit and Humour. The Deſign of that Book. I. 86
——— *concerning the Goodneſs of God, the Free Will of Man, and the Origin of Evil.* By Mr. *Leibnitz.* III. 49
——— That Book very much approved by Mr. *Turretin.* VI. 194
Eſſay upon true Knowledge, and a ſound Judgment in Religion. IV. 437
Eſtrid, or, *An Account of a* Swediſh *Maid, who has lived ſix Years without Food.* III. 112
Ethiopians, their Doctrine, *&c.* V. 141
Euchariſt. Obſervations upon it. 15
——— *The conſtant Doctrine of the Catholick Church concerning the Euchariſt.* By the Abbot *Renaudot.* 132
Euclides reformatus, *&c.* An Account of that new Edition of *Euclid.* I. 293
Eve, an Anſwer to ſeveral Queſtions concerning the Rib, out of which ſhe was created. VII. 110

Digitized by Google

Evil. An Answer to the Difficulties concerning the Origin of natural and moral Evil. See *Leibnitz.*
Eusebius's Chronicon, published at *Bourdeaux*, by *Arnaud de Pontac*, commended by *Scaliger.* VII. 61
Eusebius. Observations upon that Father. VIII. 169
Excommunication. A Sentence of Excommunication pronounced by a Protestant Synod in *France.* II. 377
——— A dreadful Excommunication thundered out in *England.* VI. 60
——— The Graves of those who die under the Sentence of Excommunication, are whipt in the Church of *Rome.* VII. 400
Exercise. What Exercise is necessary for the Preservation of Health. IV. 99
Exposing of Children. The horrid Custom of exposing or killing Children newly born, lasted till the Empire of *Valentinian, Valens* and *Gratian.* I. 95
Eysenac. See *Library.*

F.

Faber (Basil), a new Edition of his *Thesaurus Eruditionis Scholastica.* I. 376
Faber Stapulensis, censured by the *Sorbonne.* II. 123
——— An Account of his *French* Version of the New Testament. 125
Fables. An historical Explication of Fables. 240
Fabricius (John Albert). An Account of the Second Part of the Fourth Volume of his *Bibliotheca Græca.* III. 318
——— The fifth Book of that *Bibliotheque.* V. 320
Fabrini, his Commentary upon *Horace*, &c. VIII. 181
Faille (La), why he did not go on with the Annals of *Toulouse.* V. 330
Faith, reconciled with Reason. III. 57
Fate. Theatrum Fati, sive Notitia Scriptorum de providentia, fortuna & fato. V. 50
Fathers of the Church. Reflexions upon their Polemical Works against the Heathens. I. 282. V. 259. VI. 333

Digitized by Google

——— Whether the moſt ancient Editions of the Fathers are the moſt faithful. III. 254
——— Whether the latter Editions of their Works have been falſified. 257
——— Their Works ought to be read with Judgment. IV. 386
——— Their Works cenſured. V. 371
——— Obſervations upon the Authority of the Fathers. VI. 71
——— Obſervations upon their Allegories. 72
——— A Cenſure upon ſome Fathers. 73
——— Obſervations upon the Power which they aſcribed to *Dæmons*. VII. 449
Fathers vindicated. VIII. 258
Fern (Robert), A practical Diſcourſe upon human Bodies, eſpecially in their State of Glorification. VII. 10
Ferrarius (Octavius). A Collection of his Miſcellaneous Works. III. 68
Ferrier (Jeremy). A dreadful Excommunication thundered out againſt that Clergyman. II. 377
Fevers (Malignant). See *Chauvin*, and *Bandar-Abaſſi*.
——— A Method of curing Fevers with *Quinquina*. VI. 412
Ficoroni, his Book againſt Father *de Montfaucon*. I. 10 See II. 426
Filtrum lapis. A Deſcription of that Stone. V. 163
Finot. The Character of that Phyſician. I. 367
——— An Account of ſome of his Cures. 368
Fire, and Light. Conjectures and Reflexions upon them. III. 119
Fiſchlin, Hiſtory of the moſt conſiderable Divines of the Dutchy of *Wirtemberg*. 333, 349
Flechier (Biſhop), his Letters. III. 68, 243
——— His Account of the Battle of *Hoſtiet*. 69
——— His Deſcription of the Diſorders occaſioned by the Fanaticks in the *Cevennes*. ibid.
——— The Character of that Biſhop. 243. IV. 202. VII. 65
——— His Mandates, and Paſtoral Letters. V. 331
——— His moral Sermons. VII. 64
——— Obſervations upon his Writings. 65
——— His Advice to his Clergy. 68

Digitized by Google

——— What he says of the new Converts in his Diocese. VII. 69
——— What Character he gives of his Clergy. 70
Floral Games at *Toulouse*. Prizes of those Games distributed. I. 278
Florence. Why the Archbishop of that City washes the Feet of thirteen Poor, instead of twelve. 312
Fœtus. Extract of a Discourse, shewing that the *Fœtus* receives no Nourishment from the Mother's Blood. III. 7
——— Physical Problems concerning the Fœtus. IV. 410
——— An extraordinary Fœtus. VIII. 293
Fogg (Laurence), his Compendium of Divinity. IV. 384
Fontaine (La), spent the latter Part of his Life in great Austerity. II. 30
Forgetfulness. An Account of an extraordinary Forgetfulness. III. 194
Forms of Prayer, their ancient Use in the Church. VI. 250
Fortalitium fidei. An Account of that Book. II. 110
Fountain of *Astorgue*, which ebbs and flows every Hour. VIII. 309
Fourmont, his Letters against Father *Calmet*; wherein he highly commends the Rabbins. I. 109
——— His Petition to the Clergy of *France*. 363
France. An Account of the Manners and Customs of the *French* Nation, in the several Times of the Monarchy. By M. *Le Gendre*. IV. 352
——— A larger Account of that Work. V. 499
——— The History of *France*. By Father *Daniel*. VI. 347
——— The Character of that History. 398
Francis (St.) of *Assisi*. An Account of the Book concerning the Conformity of St. *Francis* with Jesus Christ. III. 32
——— No Body can see that Saint, and live. V. 149
——— An odd Picture of that Saint. V. 370
——— Extravagant Encomiums bestowed upon him. ibid.
Francus (John), his Book concerning the Herb called, *Alleluya*, I. 197

Free-

Digitized by Google

Free-thinking, A Diſcourſe upon that Subject. By Mr. *Pycroft*. VI. 66
——— approved by the ſame Author. 76
——— Remarks upon a late Diſcourſe of Free-thinking. By *Philelentherus Lipſienſis*. 163
French (The) grown very nice and ſcrupulous in Point of Religion. III. 354
French Pronunciation, the Rules of it. IV. 83
Freſnoy (*Du*), his Method to learn Hiſtory. VIII. 33
——— His Apology for commending Proteſtant Writers. 53
Fumitory. Obſervations upon that Plant. III. 300

G.

Gaz. The Etymology of that Word. III. 192
Galimathias. The Etymology of that Word. V. 161
Gallia Chriſtiana. A new Edition of that Work, with great Improvements, is in the Preſs. I. 352
——— An hiſtorical Account of that Work. 353
Game. An Account of an ingenious Game invented at Lyons. 324
Gardebleſe (Father), an Eccleſiaſtical Hiſtory of the firſt Century. VI. 328
Gardening. A *French* Book ſhewing how to make neat and fine Gardens. I. 133
Garman (*Chriſtian Frederick*), *De Miraculis Mortuorum libri tres*. 137
Garoſalo (*Biagio*), his Treatiſe concerning the *Hebrew* and *Greek* Poetry. I. 105
See I. 375. II. 317
Garonne. The Ruins of an ancient Temple diſcovered in that River. VIII. 311
Gaſtaldi (*John Baptiſt*), *Inſtitutiones Medicæ*. VII. 27
——— An Account of his Book concerning the Cauſe of Digeſtion. VII. 301
Gaul. Diſſertations concerning the ancient State of *Gaul*. V. 22
Gaulminus explains ſeveral Paſſages in the New Teſtament, by the proverbial Expreſſions uſed among the Jews. II. 135

Digitized by Google

Geneálogical Books. I. 280, 364
Geneſis ii. 18. How the *Chaldee* Paraphraſt renders the Words of that Verſe. 341
——— iv. 4, 5. explained. 372
——— xi. 1—9. explained. III. 240
——— xxiv. 23. *Put, I pray thee, thy Hand under my Thigh*, explained. V. 297
——— xliv. 5. explained. II. 328
Geneſius. An Account of that Author. VII. 50
Geneva. The Clergy of that Town, before the Reformation, lived a diſorderly Life. VIII. 138
Gengbizcan, the firſt Emperor of the ancient *Moguls* and *Tartars*. The Hiſtory of that Emperor. II. 165
Geography. An Introduction to the Geography of the middle Ages, eſpecially of *Germany*. By Mr. *Juncker*. VI. 296, 330
Germany. The Hiſtory of that Country under the Reign of *Otho* I. *Otho* II. and *Otho* III. I. 93
——— An Account of the publick Law of that Country. II. 222
——— An Account of the Deities worſhipped by the ancient *Germans*, before their Converſion to Chriſtianity. III. 18
——— An Account of the Confeſſion of Faith ſent into *France*, by the Proteſtants of *Germany*. 374
——— An hiſtorical Account of the Fate of the *Latin* Tongue in *Germany*. VII. 457
Germon (Father). See *Hereticks*.
Ginſeng. A Deſcription of that Plant. VII. 157
Giornale de Letterati d' Italia. I. 197
See 140, 211
Glands (New), found out in the *Urethra*. IV. 433. V. 152
Glaſs. A Poem on the Art of Glaſs-making. V. 85
Glaſſes (New Perſpective). IV. 72
Gloceſterſhire. *The ancient and preſent State of that County*. V. 277
Gloſſarium Suco-Gothicum. VII. 28
Gnat, Deſcription of a Gnat, which is almoſt inviſible. VIII. 294
GOD. A wrong Notion of God, among the greateſt Part of Mankind. VI. 69

Digitized by Google

—— A Demonſtration of his Exiſtence. VI. 155
Gods of the Heathens. An Account of them. 340
Goetzius (George Henry), *Elogia præcocium quorundam Eruditorum, aliorumque Virorum doctorum.* I. 181
Gold (Diaphoretick), a Specifick for the Gout and Rheumatiſm. II. 144
Goliath. An Account of the Weight of his Armour. IV. 376
Goudi (Peter), Biſhop of *Paris.* His Quarrel with the *Paris* Doctors. III. 71
Goropius Becanus, his Works. VIII. 183
Gotties (James de), Phyſician to *Lewis* XI. made an ill Uſe of that Prince's Fear of Death. IV. 90
Gout. A Remedy for it. II. 144
—— A Treatiſe of the Gout. VII. 452
Grabe. An Account of his *Eſſay upon two* Arabick *Manuſcripts in the* Bodleian *Library, and the ancient Book, entitled,* The Doctrine of the Apoſtles. III. 336
—— Another Book of the ſame Author, againſt Mr. *Whiſton.* V. 145
Grace. The Doctrine of Divine Grace was not unknown to the Jews. VI. 435
Gravina (Vicenzo), his Treatiſe concerning Poetry. I. 168, 206
—— His Orations and Tracts. VII. 29
Greeks. Their Cabals to get Church-Preferments. III. 366
—— Their Simony. 368
—— Are very ignorant. 369
—— How they maintain their Clergy. 370
—— An Account of an Election of a *Greek* Patriarch. 367
—— Their Clergy in St. *Chryſoſtom*'s Time were very factious, and made many Cabals to ſupplant one another. IV. 21
—— What Reaſon they alledged to juſtify their Ignorance. 23
Greek Tongue. A Dictionary of the modern *Greek.* I. 78
—— A new Method to learn the Principles of the modern *Greek.* 79

Digitized by Google

——— A Differtation, ſhewing that there are no irregular Verbs in the *Greek* Tongue. II. 319
Gregory VII. The Life of that Pope, by *Juſtus Chriſtopher Dithmarus*. III. 17
Gregory Nazianzen (St.) his Apologetick Oration. IV. 112
Grotius. Why his Theological Books are not prohibited in *France*. II. 134
——— His Treatiſe *De Jure belli & pacis* cried down by ſeveral Clergymen. V. 319
——— A Paſſage of that Author concerning *England*. VI. 54
——— His great Eſteem for the Church of *England*. ibid.
Grotto. A Deſcription of a natural Grotto. VIII. 203
Gryphius (Chriſtian), *Diſſertatio de Scriptoribus Hiſtoriæ Sæculi* XVII. *illuſtrantibus*. I. 322. IV. 32
Guglielmini (Dominick). An Account of his Life and Writings. V. 342
Gundlingius (Nic. Hieron.), *De Henrico Ancupe Liber ſingularis*. IV. 138
Gudius (Marquardus). His Manuſcripts have been lodged in the Library of the Duke of *Wolfenbutel*. II. 144
Guebres. An Account of that People. III. 182
Guyhon (Francis). An Eſſay concerning the Growth of Empiricism. IV. 426

H.

Hachenberg (Paul). A third Edition of his *Germania Medica*. I. 77
Hail. A prodigious Storm of Hail. III. 55
Hair is hollow, and of a triangular Figure. Other curious Remarks upon it. I. 138
Halifax. An Encomium upon the late Earl of *Halifax*. VIII. 299
Hamilton (Patrick), his Martyrdom. IV. 240
Hamnichmann (Herman), his Works. VI. 94

Digitized by Google

Hankius (Martin). An Account of his Life and Writings. I. 90
Harmony of the Gospels. By Mr. *Le Roux.* VI. 129
Harsthorus (Nicolas), De Divinatione Ciceronis Diatribe. III. 83
Hartsoeker, does not believe that the Motion of the Heart can be explained mechanically. I. 227
——— An Account of his *Answer to several Objections against his Conjectures about natural Philosophy.* I. 288, 302
Hatto Archbishop of *Mentz.* What is said of his being devoured by *Rats*, is a Fable. I. 93
Hay (Mrs. *Le*), Stamps engraved by her. I. 31
Health. Observations upon it. IV. 88
Health is easily impaired by a great Variety of Meat. IV. 91
Heart, Disquisitions about the Force of the Heart, &c. By Dr. *Morland.* VI. 358
——— *Its Structure.* VIII. 294
Heathens. Several Divines, both ancient and modern, believe that the honest Heathens are saved. II. 137
Hebed Jesu. An Account of that Writer. VIII. 192
Hebrew. A Project of a new Grammar to learn *Hebrew* without Points. The first Part. IV. 64
——— The Second Part. 141
——— An Answer to the Objections, that may be raised against that Project. 314
——— An Examination of that Project, by a Professor in the University of *Alcala.* VII. 384
——— A Letter concerning a new, easy and safe Method of reducing the *Hebrew* Text of the Bible, to common Characters, *viz.* our usual Letters, &c. VIII. 17
Hebrew Tongue. Books concerning that Language. IV. 139
——— The Obscurity of that Language. VII. 19
Hecquet. His *Treatise concerning Dispensations in* Lent. I. 130
——— His Misinterpretation of a Passage in *Horace.* 131
——— Maintains that the taking of Tobacco is inconsistent with Fasting. ibid.
——— Con-

Digitized by Google

——— Condemns the Uſe of Snuff, and ſays that the taking of it in the Preſence of the Ladies, is inconſiſtent with the Reſpect due to the fair Sex. I. 132.
Heidegger (Gotthard), Recreationes Sacræ. V. 366
Heifer (Red). A Treatiſe concerning the Red Heifer. IV. 11.
Hell. An Enquiry into the Nature and Place of Hell. VIII. 1.
Hell-fire, unknown to the ancient *Jews*. V. 289
Henbane. An extraordinary Effect of that Plant. III. 227
Herbal. Propoſals for an *Engliſh* Herbal. VI. 432
See VII. 142
Hereſies. Iſtoria di tutte l'Ereſie. By Mr. *Bernini*. V. 456
——— Multiplied without any Reaſon. III. 250
Hereticks. Who was the firſt Heretick burnt for Hereſy. IV. 256
——— An Account of ſeveral Hereticks in *England*. VIII. 129, 143, 156
——— A Treatiſe concerning thoſe ancient Hereticks, who falſified Eccleſiaſtical Books. By Father *Germon*. VI. 288
Hero. The Character of a true Hero. 92
Heſychius ſacer. A Specimen of a Book ſo entitled. 260
Highwaymen in Germany. An Account of the Diſorders committed by them. I. 341
Highways of the *Roman* Empire. See *Bergier*.
Hippocrates vindicated, &c. See *Boix*.
——— Whether it be true that he was ſent for by the Inhabitants of *Abdera*, to cure *Democritus* of his Madneſs. VII. 306
Hiſtoire critique de la Republique des Lettres. V. 13
Hiſtoria Janſeniſmi. 389
Hiſtoria Anatomiæ. VII. 315
Hiſtory. Its Uncertainty. II. 321
See alſo III. 238
——— The Rules of Hiſtory. VI. 348
Hiſtory of France. By Father *Daniel*. 347
Hiſtory of the Church, by way of Queſtions and Anſwers. IV. 297

Digitized by Google

History of John II. King of *Portugal*. IV. 438
History of England, &c. By Mr. *De Larrey*. VI. 422
—— of what has been said for or against the Genuineness of the famous Passage in the first Epistle of St. *John*, chap. v. ℣. 7. VII. 915
—— of the World, from the Creation to the Deluge. By D. *Gabriel Alvarez* of *Toledo*. VIII. 26
—— A Method to learn History. By Mr. *Du Fresnoy*. 35
—— What Use ought to be made of History. 36
Hoobstetterus, his Dissertations upon *Puffendorf de Officio Hominis & Civis*. I. 196
Hofman (*Frederic*), his Physical Dissertations. VII. 51
Homberg (*John Frederic*), his Observations upon the New Testament. IV. 389
Homer. A Parallel between that Poet and *Plato*. I. 252
Homer published by Mr. *Barnes*. II. 65
Homer's *Iliad* translated into *French*, by Madam *Dacier*. III. 96, 322
—— Remarks upon Mr. *Barnes*'s Edition of *Homer*. V. 381
—— Remarks upon that Poet, by *Philoleutherus Lipsiensis*. VI. 180
—— Vindicated against Mr *Perrault*. VII. 373
—— A Discourse upon that Poet, by Mr. *De la Motte*. VIII. 54
See 88
Horace published by Dr. *Bentley*. IV. 168, 220
—— his Poetical Art translated into *French* Verse. 277
—— A Man prosecuted for saying that he found more Comfort in *Horace*, than in the Gospel. VI. 67
—— Dr. *Bentley*'s *Horace* reprinted by Mr. *Thomas Bentley*. 346
—— reprinted at *Amsterdam*. VII. 44
Host. A Bishop poisoned with a consecrated Host. VIII. 313
Hottentots. An Account of that People. I. 309. V. 123

Digitized by Google

Howell (Lawrence), A View of the Pontificate, &c. IV. 250
Hungary. Specimen Hungariæ Literatæ, &c. II. 300
Hus (John). An Account of his Life and Trial. VII. 188
—— Reflections upon his Trial. 282
Husbandry. Observations upon Husbandry and Gardening, &c. IV. 468
Husbands. Their Duty towards their Wives. VI. 300
Husbands thought to be bewitched. Two remarkable Canons of two Synods concerning them. II. 297, 310

I.

Jacobites, their Doctrine. V. 139
Jager. An Ecclesiastical and Political History, from the Year 1600, to the Year 1710. I. 394
—— Some other Books of that Author. II. 391
Jansenism, a Declamation against it. VI. 91
Jarchi (Solomon), his Commentary upon the Pentateuch, translated into *Latin*, with Notes. I. 340
—— That Commentary is of great Use upon several Accounts. 347
Ibbot (Benjamin), his Sermon concerning the Dissolution of the World by Fire. III. 407
Jerome (St.), blamed and commended. V. 368
—— commended. VI. 112
—— Observations upon a Commentary on the Book of *Job*, falsly ascribed to St. *Jerom*. 126
Jerom of Prague. An Account of his Trial. VII. 408
Jesuitesses. Their Order suppressed by Pope *Urban* VIII. III. 365
Jesuits. Reflexions upon them, —— 72
Jesuit punished for acting the Part of a Puritan. VIII. 153
Jews, believed three different States after this Life. 223
—— Decrees of a Council against them. VI. 280
—— Persecuted by the Christians. III. 79. VIII. 312
Ignorance of a Curate of *Cripple-gate*, III. 95
—— of an Inquisitor, IV. 31

Digitized by Google

Indians. An Account of their Religion, &c. III. 308
Indulgences. Obſervations upon Indulgences. II. 201
Inquiſition. A remarkable Paſſage concerning the Inquiſition. IV. 257
——— The Origin and Nature of it. V. 99
Inſects. Obſervations upon ſome Inſects. III. 321
——— a new Inſect, which lives upon Snails. VII. 92
Joan (Pope). A Diſſertation concerning Pope *Joan.* III. 379
See alſo 385
Jonas, in what Fiſh he remained three Days. VI. 163
John (St.), the Deſign of his firſt Epiſtle. V. 352
John i. 5. explained. VI. 417
Joſephus. Some Paſſages of that Hiſtorian recovered. IV. 248
Inundation of the Sea in the Low-Countries. VI. 107
Job, his Friends have raiſed all the Objections that can be made againſt Providence. VII. 445
Irenæus, Remarks upon that Father. V. 251
——— A new Edition of his Works, by Father *Maſſuet.* II. 287
Iſaiah, a Commentary upon that Prophet, by Dr. *Vitringa.* VII. 338
——— How his Prophecies have been underſtood by different Interpreters. 342
——— 'Tis not true that he was ſawn aſunder. 356
——— His Stile is lofty and majeſtick. 357
——— A Commentary upon that Prophet by Mr. *Lowth.* VIII. 82
Italian Writers, Reflexions upon their Stile. II. 119
Italian Tongue, Reflexions upon it. V. 295
Ittigius, his Obſervations upon the Eccleſiaſtical Hiſtory of the firſt and ſecond Centuries. I. 163. III. 289
——— A Catalogue of his Works. I. 195
Juan Fernandes (The Iſle of), a Deſcription of it. IV. 405
Jude 8, and 9. explained. VI. 190
Juglaris (*Aloyſius*), his *Latin* Works. I. 64
Jurieu, winds the Prophetical Horn in the Pulpit. VIII. 74
Juvencus. A new Edition of that Poet I. 295

Digitized by Google

K.

KEN (Dr.) Bishop of *Bath* and *Wells*, his Life. By Mr. *Hawkins*. VII. 362
Kepler, his *Hipparchus*. IV. 164
——— A Catalogue of his Works. VII. 402
Kramer, *Medicina docens & ducens*, &c. III. 276
Krants, *Compendium Historiæ civilis*, &c. I. 62
Knutzen (*Matthias*). An Account of that impudent Atheist. II. 261

L.

Lacca, a Description of that Gum. VII. 113
Lactantius, *Epitome Institutionum divinarum ad Pentadium Fratrem*. V. 184
See 395
Lago Maggiore A Description of that Lake. III. 25
Laing (*James*), his Lives and Characters of many Reformers. IV. 242
Lambert (*John*), his Trial for Heresy. VIII. 120
Lamy (Father), his Book against Unbelievers, I. 38
Langius, his Treatise concerning the Origin of Figured Stones. I. 63
Langius (*Joachim*), his Exposition of St. *Peter*'s Epistles. VI. 228
Languages. Observations upon the most ancient Languages. II. 228
Languages (Oriental), an Oration shewing their Usefulness. I. 280
Languedoc, the History of that Province. VIII. 307
Languetus (*Hubert*). Some Particulars relating to him. IV. 105
Latin Tongue preferred to the modern Languages by some learned Men. III. 244
Laws. A Project of a Collection of the Laws made by Christian and Heathen Nations against Immorality and Profaneſs. VII. 318

Digitized by Google

——— A Project of an historical Account of the Laws that have been made against Theft. VII. 351
Learning, revived in great Measure by the Reformation of the Church. II. 131
Leibnitz, his Letters to Mr. *Hartsoeker*. IV. 452. V. 62
——— Philosophical Reflections occasioned by some Letters. V. 273
——— *Observatio quod Rationes sive Proportiones non habeant locum circa quantitates nihilo minores, &c.* 292
——— *Essays upon the Goodness of God, the Free Will of Man, and the Origin of Evil.* III. 49
Leo de Juda was neither a converted *Jew*, nor of *Jewish* Extraction. II. 139
——— His *Latin* Bible. ibid.
Leo de Modena, his *Hebrew* and *Italian* Dictionary commended. VIII. 179
Letter concerning a Brass Figure. By Father *Poupart*. I. 50
——— concerning Dr. *Grabe*'s Edition of the *Alexandrian* Manuscript. 53, 65
See II. 46. III. 365
Letters concerning Tragedy. By Father *Souciet*. I. 110, 188
Letter concerning those Medals that are called *Quinarii*. 192
Letters (Three), written by a Physician. I. 226
Letter written by the Consistory of the City of *Brunswick*, to the Duke of *Brunswick-Lunenburg-Wolfembutel*. II. 48
——— written by Mr. *Simon*, wherein he shews why his *Critical History of the Old Testament* was suppressed at *Paris*. 81
——— written from the foreign Missions. III. 307. VII. 138
——— of Mr. *Lenfant* to Mr. *Le Clerc*. IV. 208
——— of Father *Vota* to the Queen of *Prussia*. 210
——— of the Queen of *Prussia* to Father *Vota*. 213
Letters (Philosophical), between Mr. *Leibnitz*, and Mr. *Hartsoeker*. 452
Letter concerning the Palpitation of the Heart. See *Palpitation*.
——— con-

Digitized by Google

Letter concerning the Diseases of the animal Spirits, by Dr. *Bertrand.* VI. 197
——— written to Her Majesty, by the Patriarch of *Alexandria.* VII. 177
——— written to His Grace the Lord Archbishop of *York*, by the same Patriarch. 182
——— of Mr. *De la Roque* to Mr. *Hearne*, concerning some ancient Instruments found in *Normandy.* 206
——— written from *Surinam* concerning some Serpents. VIII. 20
——— of Dr. *Peter du Moulin* to Dr *Durell.* 301
Leuwenhoek. Reflections upon his Microscopical Observations. I. 303
Lewis XII. King of *France*, a Collection of his Letters, &c. VI. 264
Lewis XIV. King of *France*, Remarks upon several Histories of that Prince. VIII. 43
Libanius. A hundred Letters of that Author, never before published. IV. 227
Library of *Eysenac.* An Account of it. I. 323
——— of the Emperor. An Account of it. VI. 274
——— of *Leipsick.* An Account of it. VII. 14
Libraries of *England* purged. VIII. 147
Library (*The* English *Historical*). 298
——— of the late Lord Bishop of *Ely*, described. 299
Ligorio (*Pirro*). An Account of his Works, lodged in the Royal Library of *Turin.* V. 407
Limborch, his Commentary upon the *Acts of the Apostles*, and the *Epistles to the* Romans, and *the* Hebrews. III. 106
——— Some Particulars concerning that Author. V. 158
Lipsius. Observations upon his Style. II. 126
——— impeached before the Tribunal of *Apollo* for admiring *Tacitus.* II. 127
Leszynski (*Casimir*). An Account of the Trial and Execution of that *Polish* Gentleman, falsly accused of Atheism. 262
Liver. The History of the Liver. V. 92
Lives (*Latin*) of several Illustrious and Learned Men, reprinted. III. 230

Digitized by Google

Livy, variæ lectiones & emendationes in Livium. VI. 240
Locusts in *Persia.* III. 179
Lombard (Peter), the first Author who undertook to prove the Trinity, from the Words *bara Elohim.* VII. 109
Lommius's Medicinales Observationes translated into *French.* V. 66
London, Observations upon that City. 358
See 426
Long (Father *Le*), *Bibliotheque* of the Historians of *France.* VII. 813
Longinus. A new Edition of that Author, published at *Wittemberg.* III. 141
——— his Opinion concerning the Sublimity of an Expression of *Moses* examined. V. 159
Lord's Prayer in many Languages. VIII. 195
——— addressed to the Saints. 148
Loretto. A Dissertation concerning the *Santa Casa* of *Loretto.* I. 179
Lucian, a *Benedictin* Monk of *Mantua*, his Defense of St. *Chrysostome.* III. 371
——— What was the Fate of that Book. ibid.
Lucretius, a Confutation of that Poet in *Latin* Verse. VI. 396
Ludolf (Job). An Account of his Life and Writings. I. 307
Ludolf (Henry William), his *pious Remains*, &c. V. 180
Luke vii. 30. explained IV. 390
Lupercalia described. VII. 6
Lutherans. A Discourse shewing that they are not inclined to Popery. II. 114
——— do not believe Consubstantiation or Impanation. III. 62.
Lycanthropes put to Death. V. 5
Lycurgus. Why he made a Law, importing that Husbands should not lie every Night in the same Bed with their Wives. IV. 99
Lyra (Nicolas de) was a *Frenchman.* II. 138

Digitized by Google

M.

Macarius (St.), Abbot of *Wurtzburg*, writ a Book to prove that the Soul is material. IV. 239
Mackenzie (George), the Lives of the Writers of the *Scots* Nation. IV. 229
Magick, the Truth of it asserted. V. 126
Mahomet. A Book against him. III. 184
Maimonides, highly commended. VIII. 217
——— how he vindicates the Use of Allegories. 218
Malabarians. An Account of their Religion. II. 173
——— How they are baptized by the *Portugueſe*. 176
Maldonat. Some Particulars relating to that Jesuit. 123
——— his Opinion concerning the Continuance of Souls in Purgatory. III. 73
——— How he explains these Words of St. *Luke*'s Gospel, *The Holy Ghoſt ſhall come upon thee——— therefore*, &c. 373
Malebranche. A new Edition of his *Recherche de la Verité*. V. 331
Malpighi, an Advertisement concerning one of his posthumous Works. VII. 170
Malta. A Book concerning the Knights of *Malta*. IV. 416
——— A Prayer appointed in Queen *Elizabeth*'s Reign, to be said for the Deliverance of the *Malteſe* besieged by the *Turks*. VIII. 152
Manes. A short Account of that Heretick. V. 187
Mantinelli. A second Edition of his Observations upon the *Italian* Tongue. I. 324
Manuſcripts. Remarks upon them. III. 259
——— destroyed in *England*. VIII. 126
Marck (John), a Commentary upon the last Words of *Jacob*, the History of *Balaam*, &c. VI. 325
Marin (The Republick of St.). An Account of that Republick, by *Gabriel Naudé*. IV. 35
Mark xiv. 72. Καὶ ἐπιβαλὼν ἔκλαιε, explained. VI. 416
——— v. 25, 26. explained. IV. 390

Digitized by Google

Marriage, Tractatus Theologico-canonicus de Matrimonio. VII. 316
Marsi, de viris illustribus Marsorum liber. VI. 62
Marsigli (Count). An Account of his History of the Sea. VII. 80
Mary, Queen of *England*. An Account of the Persecution under her Reign. 334
Mass, a Description of it by a Protestant Writer. VI. 76
Mathematicks. A Vindication of that Science, by Count *De Herberstein*. I. 22
Matth. xxiv. 51. *And the Lord of that Servant shall cut him asunder*, explained. V. 454
—— ii. 3, & *seq.* explained. VI. 185
—— xi. 14. explained. 189
—— iv. 5, 8. explained. VII. 354
Maucroix, his posthumous Works. I. 182. II. 30
Maximilian I. Observations upon the Brass Statues, round the Monument of that Emperor at *Inspruck*. VI. 282
May-Poles taken down in *England*. VIII. 159
Mazarin (Cardinal) his Reparter upon occasion of a Comet. III. 19
Mazzoni (James), an excellent Author. II. 121
Meat. Which is the most wholsome Meat. IV. 98
Meaux (Bishop of), his Politicks, taken from the very Words of the Holy Scripture. I. 16
Medals. An Explication of a curious Silver Medal. II. 58
——An Explication of a Medal of *Augustus*. III. 389
——A Dissertation concerning Coins and Medals. IV. 57
——A Dissertation upon a Medal of *Claudius Gothicus*. V. 80
——Several Medals of *Gallienus*. 178
——An Explication of two *Samaritan* Medals. 230
——A Project of a Collection of Medals. VIII. 47
—— A vast Quantity of Medals destroyed in *France*. III. 83
Melchisedec, Observations upon him. VII. 443
Melchites, what Christians are so called. V. 136

Digitized by Google

Men. A Book containing the oppoſite Characters of Men of different Degrees and Conditions. IV. 109
MEN. A Book ſo entitled. V. 177
—— A further Account of that Book. 452
Mende (Biſhop of), how his Table was provided. VI. 123
Menes, King of *Egypt*. A Diſſertation upon him. I. 167
See alſo 250
Menologium, publiſhed by Dr. *Fabricius*. VI. 193
Mercure (Le nouveau). Some Particulars about it. II. 12
Merſenne (Father). A ſhort Account of his Life. II. 56
—— What he ſaid of the Atheiſts of his Time, in his Commentary upon the ſix firſt Chapters of *Geneſis*, has been left out in moſt Copies of that Book. III. 287
—— gives a remarkable Advice to Preachers. V. 37
Metals. Obſervations upon them. III. 229
Metamorphoſis Ligni in Mineram Ferri. II. 158
Methodiſts. An Account of the Method of thoſe ancient Phyſicians, who were ſo called. I. 126
Meulen (Vander), his Diſſertations concerning the Origin of the World. VII. 108
Minimes of the Province of *France*. An hiſtorical Account of thoſe Monks. II. 52
Minorca, ſome Particulars concerning the Inhabitants of that Iſland. VIII. 139
Minucius Felix. A ſecond Edition of that Author, by Dr. *Davies*, IV. 58
Miracles. Reflexions upon Miracles. II. 382
—— A Miracle forged at *Dublin*. III. 89
—— No Miracles wrought in St. *Chryſoſtom*'s Time. IV. 22
—— A Reflexion of Mr. *Ludolf* upon Miracles. V. 183
Miſcellanea Berolinenſia. An Account of that Book. II. 226
Miſna. An Account of it. I. 110
Miſſion. An Account of the Proteſtant Miſſion in the *Eaſt Indies*. VII. 275

Miſſionaries

Digitized by Google

Missionaries (Protestant), an Account of their Mission. II. 171
Moderation in Religion, approved by Mr. *Nelson*. VII. 323
Mohawks tremble at the reading of the *English* Litany. 74
Moliere's Works. A new Edition. I. 151
Monks. A Surrender made by the Prior and Monks of St. *Andrew*'s, *Northampton*. VIII. 118
Monks (The *Franciscan*) at *Oxford*, took no Care of their Library. 128
—— Reflexions upon Monks. 184
Mons (Version of). Who are the Authors of it. II. 105
Monster. An Account of a Monster. IV. 30
—— Another Monster. V. 148
—— An Account of a monstrous Child born at *Avignon*. VIII. 284
Monuments (Ancient), found in the Cathedral Church of *Paris*. III. 155
—— An Explication of those Monuments. 263, 291
—— An Ancient Monument in the City of *Reims*. VII. 38
Morals. The Study of Morals neglected by the Clergy. V. 316
Moravia. An Account of the Gods worshipped by the ancient *Moravians*. III. 261
Mordecai, a Jew, who pretended to be the Messias, in the Year 1682. 356
More (Bishop), his Sermon concerning the Truth and Excellency of the Christian Religion. VII. 72
Moreri's Dictionary full of Errors. IV. 34
—— A new Edition of it. VII. 45
Mosaick Pavement to be seen at *Reims*. 35
Motion. Objections against a new Definition of Motion. IV. 245
Motte (*La*), his Odes. IV. 83 V. 130, 258
—— his Discourse upon *Homer*. VIII. 54
See 88
Moulin (*Peter du*), his Letter to Dr. *Durell*. VIII. 301
Mountains, are a Proof that the Earth had a Beginning. IV. 125

Digitized by Google

Mourgues (Father), his Reflexions upon the Disputes of the Fathers with the Heathen Philosophers, &c. I. 282. V. 259
——— See a large Account of Father *Mourgue*'s Works, in VI. 333
Muratori (*Lewis Antony*), *Anecdota Græca, quæ ex MSS. Codicibus nunc primum eruit.* II. 210
Muretus. Remarks upon that Author, and his *Variæ Lectiones.* II. 106
——— Some of his Verses. V. 373
Muscles. Discoveries concerning the Mechanism of the Muscles. VIII. 135
Muscles. A Letter concerning their Motion. By Dr. *Bertrand.* V. 67
Muscles (Animals so called). A Description of Pond-Muscles. VII. 87
Muscovites do not tolerate the Sectaries. I. 333
——— Why they do not read the Old Testament in their Churches. ibid.
——— Why they never pray on their Knees. ibid.
——— Observations upon their Language. 332
Muscovy. Books printed in that Country. 21, 262
——— A Dissertation concerning the present State of the Church and Religion of *Muscovy.* 330
Musical Instruments of the *Hebrews.* VII. 25
Musick (Church-). A Passage of St. *Jerome* about it. V. 373
——— A Passage of *Zanchius* about the same. ibid.
——— Observations upon the Musick of the Ancients. VII. 24
Musitan (*Charles*). An Account of a *French* Translation of his Treatise concerning the Venereal Disease. II. 362
——— The Character of that Author. 363
Mays, *Elementa Physices methodo mathematica demonstrata.* 318
Mystery. A Book designed to prove that the Word *Mystery* was formerly engraved upon the Pope's triple Crown. III. 142.
Mysteries. Reflections upon them. 65
——— Some Verses of *Scaliger* upon Mysteries. ibid.

Digitized by Google

Mystical Sense of the Old Testament. Reflexions upon it. III. 107
——— Acknowledged by Jews and Christians, both ancient and modern. IV. 236
——— An Observation upon it. VIII. 83

N.

Naples. The History of that Kingdom. VII. 106
Naude (Gabriel), a new Edition of his Apology for those great Men, who have been suspected of Magick. V. 290
Nestorians, their Doctrine. 137
News. How a Man may enquire after News like a Christian. 264
Newton (Sir *Isaac*), a second Edition of his *Philosophiæ Naturalis Principia Mathematica.* VII. 52
Nice (Council of), an History of it. VI. 298
Nicols (William), his Poem concerning the Invention of Letters. IV. 18
Nicolson (William), Lord Bishop of *Carlisle*, his *English Historical Library.* VIII. 298
Noah, that Patriarch did not understand Chymistry. VII. 442
——— 'Tis not true that the three Sons of *Noah* divided the World among themselves. 445
Nollin (Denys). Some Particulars concerning that Author. II. 270
Nonconformists had no hand in the tragical Death of King *Charles* I. VIII. 159
——— Above two thousand Nonconformist Divines lost their Preferments in the Reign of K. *Charles* II. 162
Noodt, De partus expositione & nece apud Veteres. I. 95
Northamptonshire. The natural History of that County, by Mr. *Morton.* VI. 15
Norwich, the Antiquities of the Cathedral Church of that City. 53
Nourry (Father *Le*), his Edition of *Lactius Cecilius, de mortibus Persecutorum.* II. 1
Nostradamus, the Key of his Prophecies. I. 325

Digitized by Google

Nun. Some Passages about a Nun, who received several Answers from the Child *Jesus.* IV. 93
Nun, who had a prodigious large Belly. VII. 88
Nurra (John Paul), his Books. I. 46

O.

Observationes Halenses. A Supplement to those Observations. II. 319, 382
Observations upon the Nature, Virtue and Use of the Mineral and Physical Waters of *Souche*, near *Dole.* III. 128
——— Mathematical, &c. made in the *East Indies* and *China.* By Father *Noel.* IV. 343
——— upon the New Testament, by *Laurence Ramirez de Prado*, *Alexander Morus*, and *Peter Possinus*, reprinted. V. 287
Old Men, who got Children in a very great Age. II. 129
Olearius (John Godfrey) Bibliotheca Scriptorum Ecclesiasticorum. 300
Olearius (Godfrey), his Observations upon St. *Matthew's* Gospel. VII. 354
Opera. Critical Observations upon it. III. 157
——— Other Observations. V. 262
Opium, a Discovery of a new *Opium.* VI. 65
Oracles were mere Impostures of crafty and interested Priests. VII. 448
Origen, the Remains of his *Hexapla*, collected by Father *Bernard de Montfaucon.* 123
——— An Account of *Origen's Hexapla.* 127
——— Observations upon that Father. VIII. 167
Original Sin. See *Edwards (Jonathan)*, and *Whitby (Daniel).*
Orobio. Some Particulars concerning that famous Jew. V. 158
Osnabrug and *Minden.* An Account of the Disputes relating to those two Bishopricks, during the Peace of *Westphalia.* II. 331
Ozell, his *English* Translation of the *Secchia rapita.* VII. 28

Digitized by Google

P.

Paderborn, the Antiquities of the Dioceſe of *Paderborn*. VI. 100
Pagenſtecher, his Aphoriſms upon the *Inſtitutes* of *Juſtinian*. II. 128
Paleſtine. Why that Country is not ſo fruitful now, as it was in the Time of the *Iſraelites*. IV. 129
See 139
——— A Geographical Deſcription of that Country, by *Hadrian Reland*. VIII. 228
——— The Fertility of that Country aſſerted and proved. 229
See 232
Palpitation of the Heart. A Letter upon that Subject. V. 42
Papal Uſurpation and Perſecution; *or*, *A Supplement to the Book of Martyrs*. 153
Pardes (*Paradiſus*). The Etymology of that Word. III. 192
Pareira brava. A Deſcription of that Root. VII. 116
Parent, a new Edition of his *Eſſais & Recherches de Mathematique & de Phyſique*. 76
Parker, Archbiſhop of *Canterbury*, his Life. III. 87
Patin, his Letters cenſured. VIII. 39
Patriarchates of the *Eaſt* deſcribed. V. 135
Patricius (*Franciſcus*), *Diſcuſſiones Peripatetica*. VIII. 176
Paul (St.). Whether he was an eloquent and polite Writer. St. *Chryſoſtome* and *Caſtalio* deny it. IV. 23
——— committed Soleciſms, according to *Caſtalio*. 24
——— was a Man full of Wit. V. 371
——— went into the third Heaven with a prodigious Swiftneſs. 376
——— Reflexions upon his *Thorn in the Fleſh*. 378
VI. 247
——— The Character of that Apoſtle. V. 422
——— his Education and Learning. VI. 221

Pelagius.

Digitized by Google

Pelagius. In what Country he was born. IV. 235
Pellicanus (*Conrad*). Obſervations on his Commentaries upon the Bible. II. 109
Perizonius. An Account of his *Origines Babylonicæ.* III. 237
Perriers (*Bonaventure des*), his *Cymbalum Mundi.* 277
——— His Tales. 296
Perſia. Obſervations upon it. 147
Perſians. An Account of their Manners. 148, 175
——— never ſwear. 148
——— why they do not live ſo long as the *Europeans.* 149
——— Some of their moral Sentences. 150, 177
——— are very fond of Aſtrology. 151
——— are a very happy People. 152
——— are not obliged to go to the Moſques. 181
Perſecution. An Account of the Perſecution in Queen *Mary*'s Reign. VII. 334. VIII. 149
Perſpective (An Eſſay of), by Dr. 's *Graveſande.* II. 395
Perſpiration, Remarks upon it. VI. 361
Pervigilium Veneris, a new Edition of it. IV. 392
Perwigs. The Uſe of Perwigs very much approved. 102
——— Their Hiſtory. When the Clergy began to wear them. III. 34
2 *Pet.* ii. 13. explained. IV. 391
Petavius, his *Rationarium temporum* commended. VII. 60
——— His Invectives againſt *Scaliger.* ibid.
Petiver (*James*), *Gazo-Phylacii Naturæ & Artis decas ſexta.* VI. 458
Phænomena. Luculæ Borealis deſignatio. III. 376
——— A Phænomenon in the *Apennine* deſcribed. V. 151
Philaſtrius multiplies Hereſies without any good reaſon. III. 250
——— Father *Baltus*'s Apology for that ancient Writer not ſatisfactory. 250
Philelutherus Lipſienſis, Emendationes in Menandri & Philemonis Reliquias. I. 273

Digitized by Google

Philosophers (Ancient), Reflexions upon those Christians, who find a Conformity between the Opinions of those Philosophers, and revealed Doctrines. III. 357
See also VII. 405
Philosophy. A Discourse shewing its Usefulness. V. 17
Pignatelli, his Books concerning Ecclesiastical Matters. 98
Pin (Du), his *Bibliotheque of Ecclesiastical Writers*, criticised. II. 113
See *Bibliotheque*.
Pirard. His Travels commended. IV. 35
Phosphorus, a new one. VII. 115
Plagiary, whether he may be called a Thief. V. 370
Plague. An Account of the Plague in *Poland*. I. 240
Planets. A Conjecture concerning their Number. VIII. 5
Plants. A Discourse shewing the Analogy observable between Plants and Animals. I. 244
——— Observations upon Plants. III. 228
——— A Discourse concerning the respiration of Plants. V. 100
——— A compendious History of usual Plants. By Dr. *Chomel*. 246
——— Catalogues of Plants. VIII. 247
Plato, his Philosophy prevailed among the ancient Christians. VI. 75
Plica Polonica. What Disease it is. I. 138
Poets. The Characters of several *Greek*, *Latin*, and *Italian* Poets. 170, 208
——— The Characters of some *French* Poets. II. 31
Poetry (Pastoral). A Dissertation upon it. I. 140, 152
——— A Treatise concerning Poetry. By Mr. *Gravina*. 168, 206
——— Whether those that are not Poets, may judge of Poetry. III. 389
——— vindicated. IV. 280
——— Reflexions upon it, by the Abbot *Fleury*. VII. 23
——— by Mr. *De la Motte*, in his Discourse upon *Homer*. See *Homer*.

Digitized by Google

Politicks. Remarks upon ſeveral Writers of Politicks. With an Account of a Poſthumous Work of the late Biſhop of *Meaux*, concerning Politicks. I. 11
Pope Joan. See *Joan.*
Popes. A Diſſertation concerning the Temporal Dominion of the Popes. III. 379
Porphyry. Obſervations upon that Author. VIII. 166
Poſſevin, his Life. IV. 469
Pourchot, his Body of Philoſophy. 94
Preaching. Obſervations upon it. V. 227
Priapolythus, what it is. VI. 319
Printing. A Diſſertation concerning that Art. III. 171
See alſo 232
Problem, reſolved by the Author of an *Eſſay of Analyſis upon Chance-Games.* I
Procopius. Remarks on his Commentary upon the *Octateuch.* II. 130
Prophets, Obſervations upon their Colleges. VI. 224
——— Obſervations upon their Viſions, &c. VIII. 260
Proſper Aquitanus. A new Edition of his Works. V. 190
Proteſtants of *Paris*, horrid Calumnies againſt them. VIII. 275
Pſalm li. 7. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me*, explained. IV. 450
——— cx. is a dramatick Poem. V. 14
Pſalms, their Obſcurity. VII. 26
——— an ill Uſe made of them. VIII. 183
Puget (Du), Several Particulars concerning that curious Gentleman. II. 225
Pufendorf. See *Barbeyrac.*
Pulſe. Phyſicians feel the Pulſe of their Patients too haſtily. IV. 29
Puritans cenſured by *Bullinger.* VIII. 155
——— Some of their Singularities. 156
Purple. A Diſcovery of a new Tincture of Purple. IV. 294
See V. 161
πέφωσις, and πεφώσθαι, how thoſe Words are to be underſtood in the New Teſtament. V. 367

Digitized by Google

Q.

Quadrature of the Circle. A pretended Discovery of it. V. 355
Quintilian, many Editions of that Author lodged in the Publick Library of *Utrecht*. VIII. 51
Quinarii. A Letter upon those Medals, that are so called. I. 192

R.

Rabbinical and *Talmudical Learning*, how far it may be useful. VII. 56
Rabbins vindicated. VIII. 216
——— Some of their extravagant Notions. II. 207
Rabelais. A new Edition of his Letters. III. 188
——— his Satyr censured. VIII. 40
Rabougri. A Quarrel occasioned by that Word. III. 79
Rain. A Dissertation concerning Rain. IV. 151
Rainbow-drops. Gold Coins so called in *Germany*. IV. 57
Ramazzini (Bernardin). A Treatise shewing how the Health of Princes may be preserved. 85
——— An Account of his Works. 86, 97
Ratio studiorum of the Jesuits. An Account of that Book. II. 101
Ratramnus's Book, *De corpore & sanguine Domini*, reprinted. V. 30
——— Observations upon that Book. 31
Ray's Method of Plants. II. 18
——— his *Synopsis Avium & Piscium*. VI. 161
——— his Discourses concerning the Creation of the World, the Deluge, and the Conflagration of the Earth. VII. 103
Raynaud (Theophilus), his odd way of explaining Mysteries. III. 30
——— The Titles of several of his Books are very odd. 32

Reason.

Digitized by Google

Reason. The Distinction between what is *above Reason*, and what is *against Reason*, approved. III. 63
Reaumur, his Dissertation concerning the Formation and Growth of Shells. I. 32
——— his Discourse concerning the new Discovery of the Silk of Spiders. II. 183
Reflexions moral, satyrical and comical, upon the Manners of our Age. 392
Reims (Archbishop of), the Legacy of his Library to the Abbey of St. *Genevieve*. I. 108
Relicks. Observations upon them. II. 147
——— A List of the Relicks in the Reign of *Henry* the Eighth. VIII. 115
Religion (Natural), was preserved by the Heathen Philosophers. V. 18
Religion. A Treatise of Natural Religion, by Mr. *Martin*. VI. 356
——— The Truth of the Christian Religion confirmed by the Testimony of the Heathen Authors. VII. 280
Reland (Hadrian), his Oration *De Galli cantu Hierosolymis audito*. I. 23
——— his *Hebrew* Grammar. II. 190
Renaudot. See *Eucharist.*
——— what Books he designs to publish. V. 143
Repentance. A Treatise concerning a Death-bed Repentance. 179
Repertories. A Collection of Indexes or Repertories. IV. 395
Repertorium Juris Canonici, &c. VII. 405
Resurrection, Objections against it answered. VIII. 224
Rhetorick. The Judgment of the Learned about those Authors who have treated of Rhetorick, with the Substance of their Doctrine. By Mr. *Gibert*. VII. 205
Richter (Godfrey). A Specimen of his critical Remarks upon several *Greek* and *Latin* Authors. 315
Riedlin, a thousand Observations upon different Cures of Diseases. I. 180
Rocha (Angelus), his *Commentarius de Bibliotheca Vaticana*, is a trifling Book. VII. 31
Rom. viii. 19—22. *For the earnest Expectation of the Creature*, &c. explained. V. 421

Digitized by Google

Rome. The Spirit of the Court of *Rome.* VI. 121
—— Obſervations upon the Church of *Rome.* 242
—— The vaſt Number of the Inhabitants of ancient VII. 43
—— Epigrams upon that City. —— 58
Roſa Crux (Brethren of the). An odd Book publiſhed by one of them. III. 349
Roſinus, a Vindication of his Body of *Roman* Antiquities. VII. 57
Rothius, *Medicina Portatilis*, &c. I. 233
Rouen. The Hiſtory of that City. 150
Rouſſeau, his Works. V. 110
Ruinart (Father). An Account of his Life and Writings. I. 35
—— An Account of his *Acta primorum Martyrum.* The ſecond Edition. VI. 343
Ruinger, *Faſciculus Diſſertationum Medicarum*, &c. I. 167
Rumphius. The Curioſities of his Cabinet engraved. IV. 124.

S.

Sabellius, charged with Atheiſm, in a rhetorical way. IV. 123
Sacrilege. A Treatiſe concerning Sacrilege. II. 160
Sage (*John*), his Life. VII. 398
Salluſt. A new Edition of that Author, by Mr. *Waſſe.* II. 162
Salmaſius, *in Chronicon Hieronymi Latinum variæ lectiones & emendationes.* VI. 236
Salmon. An Account of his *Herbal.* IV. 1
Salvini (*Antonio-Maria*), his Academical Diſcourſes. V. 295
Sampſon. A Diſſertation concerning *Sampſon*'s Foxes. I. 43
—— A Diſſertation concerning the Jaw-bone of an Aſs, with which *Sampſon* ſlew a thouſand Philiſtines. 72
—— A Diſſertation concerning the Lion killed by *Sampſon.* II. 329

Digitized by Google

Sanctius (Gaspar), a second Edition of his Commentary upon *Job*. IV. 374
Sartorius (Joannes), *de hypocrisi Gentilium circa cultum Deorum*. VII. 458
Savary, *Le parfait Negotiant*, &c. VI. 263
Sunbertus, his Collection of various Readings in St. *Matthew*'s Gospel, commended. II. 109
Saxons (Ancient), their Superstitions. VI. 104
Scaliger, his Work *De Emendatione temporum*, commended. VII. 60
——— his Modesty. 61
Schools, Observations upon the ancient Schools VIII. 185
School-Divinity, Reflexions against it. 172
——— An Account of its Origin and Progress. IV. 254
See V. 439
Schoolmen. There are many valuable Things in their Writings. III. 59
Schultens, his Critical Remarks upon several Passages of the Old Testament. I. 340
Scot (John), his extravagant Questions and Paradoxes. IV. 238, 239
Scripture. Remarks upon the Canon of the Scripture. VI. 181
Scultetus, a new *French* Translation of his *Armamentarium Chirurgicum*. V. 390
Sea. Reflexions upon the Observations on the Flux and Reflux of the Sea, made at *Dunkirk*, &c. II. 291
——— Observations made upon the Sea, by Count *Marsigli*. VII. 80
Sea-Animals. How several sorts of those Animals stick to Sand, and Stones, and to one another. VIII. 291
Sea-Lions, described. IV. 406
Secretion, how performed in the Glands of Animals. III. 185
Seed of the Woman, which should bruise the Serpent's Head. Observations upon that Subject. VII. 441
Selden (John), begs Pardon for publishing his History of Tithes. VIII. 158
Seligmanni Exercitationes Academicæ historico-theologico-philosophicæ. II. 379

Digitized by Google

Selkirk (Alexander), how he lived above four Years in a Defert Iſland. V. 118
Sepp (Father). A Relation of his Miſſion in *Paraguay*. III. 349
Septuagint, an Account of their Verſion. VII. 131
Sermon. A diverting Paſſage in a Sermon. VIII. 154
Serpents inchanted. VII. 21
Servetus (Michael). An Account of his Books. III. 74
——— Upon what Occaſion he declared that he was impotent. 252
——— An Account of his Life and Trial. In ſeveral Letters. IV. 43
——— He ſets up for a Reformer, and publiſhes a Book againſt the Doctrine of the Trinity. 44
——— *Oecolampadius* condemns that Book. 45
——— He publiſhes another Book againſt the ſame Doctrine. 46
——— *Melanchthon*'s Opinion concerning the two firſt Books of *Servetus*. ibid.
——— *Melanchthon* writes to the Senate of *Venice*, upon Occaſion of thoſe two Books. 48
——— *Calvin* and *Servetus* keep Correſpondence together by way of Letters. 49
——— They fall out. 50
——— Some Account of the laſt Book of *Servetus*, intitled, *Chriſtianiſmi Reſtitutio*. 51
——— his Doctrine. 51, & *ſeq.*
——— he had ſome Knowledge of the Circulation of the Blood. 53
——— he is impriſoned at *Vienne* in *Dauphine*, by the Intrigues of *Calvin*. ibid.
——— makes his Eſcape. 54
——— is burnt in Effigy. ibid.
——— Sentence pronounced againſt him at *Vienne*. ibid.
——— takes the Way of *Geneva*. 74
——— *Calvin* gets him impriſoned in that City. ibid.
——— his Trial. 76
——— is accuſed of ſlandering *Moſes*. 128
——— preſents ſome Petitions to his Judges. 134
——— abuſes *Calvin* to the higheſt Degree. 267
——— was moved to it by *Calvin*'s Enemies. 268

——— the

Digitized by Google

——— the Magistrates of *Geneva* consult the Magistrates of the Evangelical Cantons, and their Divines, about his Trial. 270
——— their Answers. 270, & *seq.*
——— *Calvin* writes several Letters to his Friends concerning *Servetus*'s Imprisonment. 273, & *seq.* 299, & *seq.*
——— He is condemned to be burnt alive. The Sentence pronounced against him. 302, & *seq.*
——— his Execution. 324
——— it made a great Noise among the Protestants. 325
——— *Calvin* endeavours to justify himself, but to no Purpose. ibid.
——— An Account of *Servetus*'s Notes upon a Latin Bible, printed at *Lyons*, in 1542. 329
Shagreen, What it is. III. 227
Shank. A Description of that Fish. IV. 401
Shells. A Dissertation concerning the Formation and Growth of Shells. I. 32
——— found under Ground. 306
——— Observations upon Shells. V. 449
——— Observations upon Shells found under Ground. By Dr. *Woodward*, in his *Naturalis Historia Telluris illustrata & aucta*, VIII. 89
Sibylline Oracles, translated into *English*, by Sir *John Floyer*, with Remarks. VII. 328
——— called a Forgery by *Scaliger*. 331
——— Observations upon the Falsity of those Oracles. 450
Sicily. Books concerning the History of that Island. I. 46. VII. 106. VIII. 47
Silesia. A Treatise of the Coins of that Country. V. 64
Simler, his Description of *Switzerland* commended. IV. 34
Simon (*Richard*), his Letter shewing why his *Critical History of the Old Testament* was suppressed at *Paris*. II. 81
——— An Account of his Life and Writings. VIII. 28

Digitized by Google

Simon (Richard). A Reflexion upon his Conduct. VIII. 77
Snuff, the Use of it is pernicious, and contrary to the Rules of Politeness. I. 132
Sleep. 'Tis a very difficult thing to know why it is so necessary, that one can hardly live without it. IV. 100
Socinus (Faustus), Observations upon his Book *De Autoritate scripturæ*. VIII. 191
Socinus (Lælius), is the Author of the Book, entitled, *De non occidendis hæreticis*, and printed under the Name of *Minius Celsius*. III. 28
Socrates. Remarks upon that Philosopher. II. 355
——— An Explication of several ancient Stones, wherein the Head of *Socrates* has been engraved. VIII. 303
——— That Philosopher highly commended. ibid.
Softman, his Commentary upon the seventy Weeks of *Daniel*. II. 29
Soissons. An Account of two ancient Monuments in an Abbey of that City. III. 53
Solomon. What the Jews say of him. 236
Solomon's Song. What *Grotius* says of it. 236
——— he made that Song upon occasion of one of his Marriages. VII. 406
Sorbonne. Opinions condemned by the Doctors of the *Sorbonne*, which are now generally approved. II. 122
Souciet, his Letters concerning Tragedy. I. 110, 188
——— His Letter concerning the *Misna*. 116
Souls, their middle State before the Day of Judgment. VI. 434
South-Sea. An Account of those who sailed into that Sea. IV. 403
——— A curious Map of that Sea, &c. VII. 26
Spanheim (Baron *De*), his Character. II. 412
Sparks, Observations upon those Sparks, that come out of the Sea, upon the run of a Ship. IV. 341
Sphere. The moving Sphere, according to the System of *Copernicus*. 375
Spiders. Discourses concerning the new Discovery of the Silk of Spiders. I. 123, 265. II. 183, 194
Spirit (Holy). A Dissertation shewing that the Holy Spirit ought to be worshipped. V. 9

Stamps

Digitized by Google

Stamps representing the several Nations of the *Levant*. VIII. 49
Stanley, a *Latin* Translation of his *History of Philosophy*. IV. 185
Stephens (Robert), a Specimen of a new Edition of his *Latin* Dictionary. V. 298
Stews, or Houses inhabited by scandalous Women, suppressed by *Henry* the Eighth. VIII. 130
Stones (Ancient). An Explication of two ancient Stones, by Father *Tournemine*. II. 358
Stones. Rain of Stones. III. 55
——— many Stones found in the Body of a Lady of fourscore Years. VII. 88
——— Ancient Stones, on which the Head of *Socrates* has been engraved, explained. VIII. 303
Struvius, the seventh Part of his *Acta Literaria*, &c. I. 363
Stunica (Didacus), commended. VIII. 176
Sulpicius Severus. Remarks upon him and his Writings. I. 213
Sun. Observation of a Spot in the Sun. II. 39
——— A *Phænomenon* observed in the Sun. 87
——— whether it stood still in *Joshua*'s Time. III. 55
——— the Place of Hell. VIII. 1
——— the Place of the celestial Paradise. ——— 27
Surenhusius (William), his Book, wherein he vindicates and reconciles the Passages of the Old Testament, quoted in the New. VI. 110
Surinam. Observations upon the Insects of that Country. III. 271
Switzerland. An Account of that Country, by Mr. *Stanyan*. VIII. 231
Synods (National) of *France*. A Collection of them. II. 60
——— A particular Account of them. II. 271, 296, 310, 373. III. 20, 37, 51
Syriack. Observations upon that Language. VIII. 173
Szegedinus, his *Analytical Tables*, commended. 178

T. *Taber-*

Digitized by Google

T.

Thermæ. A Description of it. II. 45
Tabulæ Sinuum atque Tangentium, &c. IV. 247
Tænia, a Worm so called, fifty Inches long, thrown up by a Lady. III. 225
——— Observations upon those Worms. ibid.
Tænia found in a Tench. VII. 88
Taswell (William), The Church of England *not superstitious, &c.* 399
Templars (Knights). Particulars concerning the Suppression of their Order in *England*. II. 69
Temptation of the Serpent, Observations upon it. VI. 48
Terence. A new Edition. I. 226
Tertullian, a Project of a new Edition of that Father in *Italy*. VII. 327
Testament (The New), in two Languages, *viz.* The Original Text, with a Translation into modern *Greek*. II. 24
——— The New Testament in *Greek*, printed at *Amsterdam*, in 8°. in 1711. III. 314
——— in *French*, printed at *Bourdeaux*, with many Falsifications. IV. 258
——— Remarks upon the various Readings of the New Testament. VI. 164
——— The New Testament, with Explications and Reflexions, by Madam *Guion*. VIII. 213
Theatre Lyrique, &c. V. 261
Theophrastus's Characters, published by Mr. *Needham*. V. 173
Therapeutæ. A Dispute concerning them. IV. 263
Thomas Aquinas, his Picture over an Altar at *Toulouse*. VIII. 314
Thomas à Jesu, his Book *De procuranda salute omnium gentium, &c.* commended. 180
Thomasius, Cautelæ circa Præcognita Jurisprudentiæ. 77
Thuanus, his Life translated into *French*. VI. 118

——— his

Digitized by Google

——— his excellent Discourse against Persecution upon Account of Religion. 119
——— Remarks upon his History. VIII. 41
Thiers, his Mistake about a Tract of *Philo* the *Jew*. II. 150
——— An Account of several of his Books against Superstitious Practices. III. 32
Tillemont. The XV^th Volume of his Memoirs concerning Ecclesiastical History. III. 70
——— The fifth Tome of his History of Emperors. IV. 118
2 *Tim.* iv. 13. *The Cloak which I left at* Troas— *bring with thee, and the Books, but especially the Parchments*; explained. VI. 221
Tithes. Extract of a Dissertation concerning them. II. 387
——— *The Original and Right of Tithes, for the Maintenance of the Ministry in a Christian Church, truly stated*. By Dr. *Prideaux*, Dean of *Norwich*. VI. 381
Tobacco. The good and ill Effects of it. By Dr. *Audry*. II. 366
Tommasi (*Joseph-Maria*), *Institutiones Theologicæ SS. Patrum*. 62
Torture. Whether an old Man may be put to the Torture. 129
——— In what Cases the Torture is practiced in *Denmark*. III. 391
Toulouse. The Parliament of that City condemned a Protestant to Death, without finding him guilty. IV. 19
Tournefort. Some Particulars concerning that Author. VI. 363
——— left behind him a large Collection of Observations upon Plants. III. 227
Town-Walls, the most unwholsome Part of a Town. IV. 91
Tragedy. Letters concerning Tragedy. By Father *Souciet*. I. 110, 188
Tranquebar, in the *East-Indies*. An Account of a Book printed in that Town. VII. 274

Digitized by Google

Translations of *Aquila*, *Symmachus* and *Theodotion*; an Account of them. VII. 142
Trials (Superstitious). An Account of a Dissertation concerning those Trials. III. 219, 345
Trinity. A Passage of *Isaiah* wrongly applied to the Trinity. 402
——— It is no easy Thing, according to St. *Gregory Nazianzen*, to teach the Doctrine of the Trinity, without running into *Sabellianism*, or *Arianism*, &c. IV. 122
——— Trinity explained. VI. 252
——— *The true Scripture-Doctrine of the holy Trinity*. By an anonymous Author. 323
——— A Picture of the Trinity in the Church of the *English* Jesuits at *Rome*. ibid.
——— Observations upon the Trinity of the *Platonists*. 339
——— *The Scripture Doctrine of the Trinity vindicated*. VII. 323
Trithemius gives a strange Character of the School-men of his Time. II. 131
——— his Complaints against his Monks. II. 132
Trivisano, his Philosophical Lectures. V. 257
Triumphal Arches in the City of *Reims*. VII. 39
Treaties of Alliance, &c. published by Mr. *Du Mont*. II. 79
Tschirnaus, his Character. I. 25
Τύραννος. The Etymology of that Word. III. 192
Turin. An Account of the Royal Library of that City. V. 391
——— An History of that City. VII. 210
Turnebus (Adrian). What was his true Name. IV. 244
——— his Modesty. VIII. 181

V.

Valentinians. A Dissertation concerning their Heresy. III. 85
Valentinian I. granted a full Toleration to the Heathens and Hereticks. IV. 120
——— Reflexions upon it. ibid.

Digitized by Google

Valentinus (Michael Bernard), Introduction to the modern Philosophy, &c. I. 63
——— *Praxis Medicinæ infallibilis.* V. 162
——— *Novellæ Medico-legales*, &c. VI. 93
Valfre (Sebastian), refused, out of Modesty, to be made Archbishop. I. 211
Valisnieri, some of his Books. I. 167. II. 192. III. 320
Valla (Laurentius), his Dialogue concerning Free-will, and God's Fore-knowledge. III. 130
Vaninus. An Account of his Life and Trial. I. 314
——— did not die a Martyr for Atheism. 317
——— endeavoured to persuade his Judges that he believed the Existence of God. ibid.
——— looked upon as a Conjurer, because a Toad was found in his Chamber. ibid.
——— A Discourse shewing that he was no Atheist. V. 188
Varenius. A new Edition of his Geography. III. 343
Vegetations (Artificial), an Extract of a Discourse concerning those Vegetations. II. 397
Velleius Paterculus, a new Edition. VI. 194
Verani (Cajetan Felix), *de humanis affectibus ciendis & coercendis*, &c. I. 348
——— An odd Comparison of that Author. 350
See VI. 229
Vergerio (Peter Paul). Some Particulars concerning that Divine. III. 334
Verona, ancient and curious Manuscripts found out in the old Library of that City. VII. 316
Virgin (Holy), Observations upon her Invocation. VI. 246
Verheyen, the Character of that Physician, and of his Anatomy. I. 238
Versailles. A Description of the great Work painted in the new Chapel of *Versailles*. II. 214
——— Verses made upon the Royal Palace at *Versailles*. V. 424
Vessier (Mathurin), a *Benedictin* Monk. Why he left his Order. II. 140
——— What he said of the Charters of the *Benedictins*. 141
Vibius (Sequester), a new Edition of that Author. IV. 106

Digitized by Google

——— A Conjecture concerning that Writer. VI. 125
Vico (John Baptiſt), de noſtri temporis ſtudiorum ratione Diſſertatio. II. 191
Victor Tunnunenſis, Remarks upon a Paſſage in his *Chronicon.* VI. 175
Victorius Petrus. Remarks upon his *Variæ Lectiones.* II. 106
Vieuſſens. A Diſcourſe concerning the Nature and Properties of the Ferment of the Stomach. I. 355
——— A Diſcourſe concerning the Nature, the Differences, and the Cauſes and Signs of the Temper of the Blood. 380
Vignoli, his Deſcription of old Coins ſtamped at *Rome*, under the Government of the *Roman* Pontiffs. 47
Villiers (Abbot *de*), a Collection of his Poems. VI. 92
Vinarienſis Bibliothecæ Notitia. 236
Vindiciæ contra Tyrannos: Who is the Author of that Book. III. 27
Vipers, Obſervations upon them. V. 127
Virgil. Critical Remarks upon a Paſſage in his fourth *Eclogue.* II. 7
Virgil (St.), Biſhop of *Saltzburg*, his Diſpute with *Boniface*, Archbiſhop of *Mentz.* IV. 237
Vitriol. An Experiment upon it. II. 27
Vives (*Ludovicus*), commended. VIII. 186
Univerſity of *Leipſick.* A Diſcourſe concerning its Foundation, &c. I. 196
Univerſities of *England*, vindicated from the Charge of Unpoliteneſs. VI. 68
Univerſity of *Vienna*, when founded. VI. 281
Univerſities bribed by *Henry* the Eighth, to favour his Divorce. VIII. 130
Volmar, Diarium, ſive Protocollum Actorum publicorum Pacis Monaſterienſis & Oſnabrugenſis. II. 330
Voyage round the World, by Captain *Cooke.* The firſt Extract. IV. 399
——— The ſecond Extract. V. 39
——— The third Extract. V. 117
Voyage round the World, by Captain *Rogers.* 270
Voyage (The laſt) into the Gulph of *Mexico*, by Mr. *De la Sale.* VI. 265

Voyage

Digitized by Google

Voyage from *Spain* to *Bender*, by the Chevalier *de Bellerive*. VI. 326
——— into the greateſt Part of *France*, by Mr. *De Rouviere*. VII. 12
Urns, found in *Norfolk*. VI. 56
Utrecht. A compendious Hiſtory of the City and Province of *Utrecht*. 106
——— Some Particulars concerning a Biſhop of that City. 108

W.

Wake (The Moſt Reverend Dr.) Lord Archbiſhop of *Canterbury*, his Tranſlation of the Apoſtolical Fathers. The ſecond Edition. II. 15
Waldenſes. The Etymology of that Word. V. 157
Ward (Biſhop), how he underſtands what is ſaid in *Geneſis*, concerning the Confuſion of Languages. III. 240
Water (Holy), the Uſe of it vindicated. VIII. 142
Wedelius, *Praxis clinica*. II. 410
Well (A boiling) diſcovered in *Shropſhire*. III. 360
Wells (St. *Amand*'s). Many wooden Statues came out of them. 361
Wenden. An Account of the People ſo called in *Germany*. 269
——— A larger Account of the ſame People. VIII. 279
Wenefrede (St.), her Life and Miracles, *&c.* VI. 463
Wenham (*Jane*), her Trial for Witchcraft. IV. 357. V. 1.
Wepfer, *Hiſtoriæ Apoplecticorum*, *&c.* I. 259
Weſtphalia. Obſervations upon that Country. VI. 94
Wheare (*Degory*), his Method to learn Hiſtory commended. VIII. 34
Whiſton (*William*), Obſervations upon his *Primitive Chriſtianity revived*. V. 84
——— His Map of the *Solar Syſtem*, *with the Orbits of the Planets and Comets*. VI. 299
Whitby (*Daniel*), his Treatiſe concerning Original Sin. III. 404
——— his Anſwer to Dr. *Edwards*, upon the ſame Subject. IV. 447

Digitized by Google

William III. King of *Great Britain*, his Character. VI. 424
——— desires to have no Encomium bestowed upon him by the Preachers at the *Hague*. VIII. 78
Winter (Cold) in 1709. Observations upon it. III. 109 See VI. 56.
——— Observations upon those Trees, which died in the great Frost of that Year. VII. 117
Wisdom. The Book of *Wisdom*, with moral Reflexions upon it. IV. 471
Wives. A Book shewing how to reclaim unruly Wives. VI. 128
Wirtemberg. History of the most considerable Divines of that Country. III. 333, 349
Witchcraft. The Trial of a Woman burnt for Witchcraft at *Geneva*. I. 183
Witchcraft. See *Boguet*.
——— A Letter concerning Witchcraft. IV. 36
——— An Account of a Boy of *Bilson* in *Staffordshire*, who pretended to be possessed by the Devil. 357
——— An Account of a Discourse concerning Sorcery and Witchcraft, taken from the Trials of many Sorcerers and Witches, condemned to Death in *Franche Comte*. IV. 364. V. 3
——— A remarkable Passage of Mr. *Leibnitz*, concerning the Trials of Witches. IV. 387
Wolfius (Christian), his Introduction to the Mathematicks. II. 268
Wolfius (John Christopher), *De Carcere Eruditorum Museo*. II. 238
——— His Dissertation upon the Commentary of *Hierocles* on the golden Verses of *Pythagoras*. III. 67
Woman delivered of nine Children. III. 225
Wood turned into Iron. II. 158
Woodward (John), *an Account of some* Roman *Urns*, &c. V. 357
——— His natural History of the Earth, illustrated and enlarged by himself: With a Vindication of the same; particularly against the Objections of Dr. *Camerarius*, VIII. 89
World. An Account of those who have sailed round the World. IV. 402

——— *Uni-*

Digitized by Google

——— *Universus Terrarum orbis Scriptorum calamo delineatus.* V. 357
——— The Eternity of the World not inconsistent with Reason. VIII. 176.
Worms. Observations upon the breeding of Worms in human Bodies. III. 320

X.

Xavier (Jerome), that Jesuit, in his Life of Jesus Christ, for the Use of the *Indians*, has inserted all the Facts mentioned in the Gospel, excepting the Institution of the Lord's-Supper. VI. 77

Z.

Zacagna, Keeper of the *Vatican* Library, his Death. VI. 63
Zellerus (Andrew Christopher), his Discourse concerning the red Heifer. IV. 11
Zosimus, the reading of that Historian forbidden. VI. 123
Zuinglius. A remarkable Passage of that Reformer, concerning the Salvation of the honest Heathens. II. 138

Digitized by Google

An Addition to the Account of NICOLAS ANTHOINE, *in the Sixth Volume, Article* XX.

I Have ſeen ſeveral Pieces of *Nicolas Anthoine*, written with his own Hand. I. Some Paſſages out of the Old Teſtament; with a Prayer. II. A Prayer, which he ſaid before he went to Bed, and another which he ſaid after his Sermons. The Style of thoſe Prayers, is much the ſame with that of the Reformed Divines; but Jeſus Chriſt is not at all mentioned in them. They are full of Devotion. III. A ſmall Sheet containing eleven Philoſophical Objections againſt the Doctrine of the Trinity. IV. A long Writing, wherein the Author makes a Confeſſion of his Faith, in twelve Articles, attended with their Proofs. He ſent that Writing to the Council, being a Priſoner, and deſired the Magiſtrates to ſhew it to their Divines: He ſigned it on the very Day of his Execution. Here follow thoſe twelve Articles: 1. That there is but One God, without a Diſtinction of Perſons. 2. That there is no other Way to Salvation, but the fulfilling of the Law of *Moſes*. 3. That Circumciſion ought to be always practiſed. 4. That the Sabbath ought to be kept for ever. 5. That the Diſtinction of clean and unclean Food, ought to remain ſtill. 6. That Sacrifices ſhall be reſtored. 7. That the Temple, and City of *Jeruſalem* ſhall be rebuilt. 8. That the true Meſſias is to come, and will be a glorious, holy and juſt King, who ſhall reſtore the Kingdom of *Iſrael*. 9. That there is no Imputation of the Sin of *Adam*. 10. That there is no

Predeſ-

Digitized by Google

Predeſtination, whereby God has decreed to ſave ſome Men, and to damn others; but that we ſhall be rewarded, or puniſhed, according to our Works. 11. That no one can ſatisfy for us; but, if we ſin, there is room for Repentance. 12. That the New Teſtament does not agree with the Old.

At the End of that long Piece, there are two others. In the firſt, *Anthoine* undertakes to prove, that thoſe Paſſages in the Old Teſtament, wherein mention is made of a *New Covenant*, are only to be underſtood of a Confirmation of the Covenant made with *Abraham*, *Moſes*, *and the Fathers*. The ſecond Piece is an Explication of the LIII[d] Chapter of *Iſaiah*. *Anthoine* was of Opinion that the Prophet ſpeaks there of the good *Iſraelites*, who were puniſhed on Account of the wicked, and involved into the ſame Calamity.

The End of the Eighth and Laſt VOLUME.

Digitized by Google

ERRATA.

VOlume III. page 74. line 17. *Alſca*, read, *Alſace*. p. 76. l. 9. *Chriſtiani Reſtitutio*, r. *Chriſtianiſmi Reſtitutio*. p. 78. l. 7. *after* Page, r. 101. p. 292. l. 25. 1522, r. 522. Vol. VI. p. 128. in the laſt *French* Verſe, *dance*, r. *douce*. p. 336. l. 10. from the bottom, r. *Anaxagoras*. Vol. VII. p. 366. l. 5. r. *Dr.* Hooper. Vol. VIII. p. 178. l. 12. *facta*, r. *fata*.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google